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A NARRATIVE

OF

MISSIONARY ENTERPRISES

IN THE

SOUTH SEA ISLANDS;

WITH

REMARKS UPON THE NATURAL HISTORY OF THE ISLANDS, ORIGIN, LANGUAGES, TRADITIONS, AND USAGES OF THE INHABITANTS.

BY JOHN WILLIAMS,

OF THE LONDON MISSIONARY SOCIETY.

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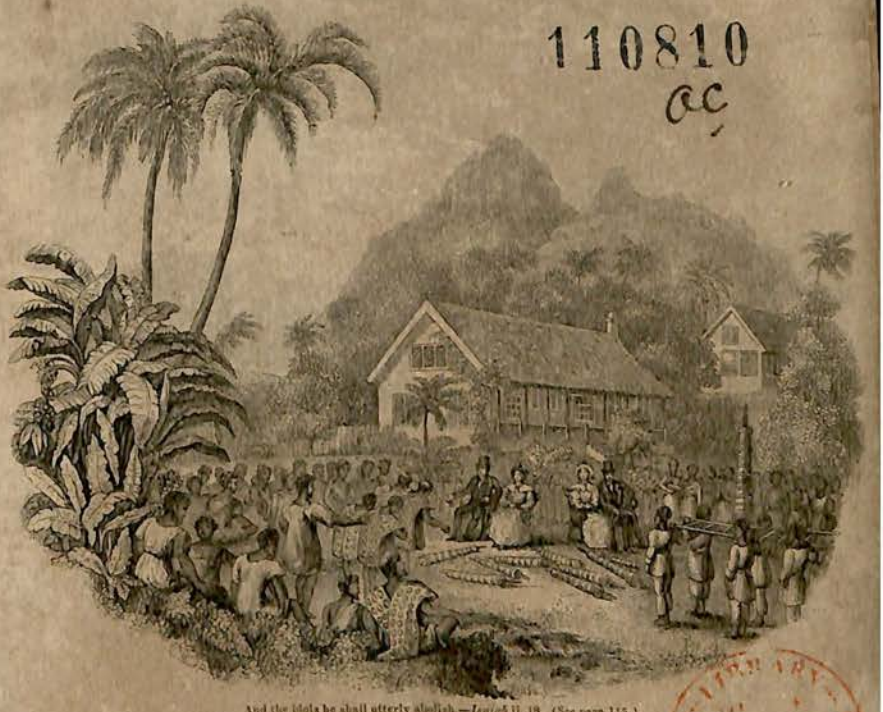

And the idols he shall utterly abolish.—*Isaiah* ii. 18. (See page 115.)

ILLUSTRATED WITH

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SECOND THOUSAND.

PUBLISHED FOR THE AUTHOR, BY J. SNOW, 26, PATERNOSTER ROW,

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LONDON.—1837.

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TO THE KING.

MAY IT PLEASE YOUR MAJESTY,

It is with feelings of the highest satisfaction that I avail myself of the permission graciously afforded me to Dedicate this Work to your Majesty.

Your Majesty's illustrious Family has especial claims upon the gratitude of the friends of Missions, for the fostering countenance it has uniformly extended to their operations. The Society, with which I have the honour to be connected, enjoyed from its commencement, in the year 1795, the gracious approbation of your Majesty's Royal Father; and the Directors were allowed to dedicate to Him the first Narrative of their labours among the inhabitants of the South Sea Islands. Your Majesty's Royal Brother, when on the throne of these realms, graciously

signified His attachment to the objects of the Society, by an act of princely munificence, and by permitting the Journal of their Deputation to be published under His auspices.

Since the accession of your Majesty to the throne, the readiness evinced by your Government to aid the benevolent design of Missions to the heathen, induces the assurance that your Majesty cherishes sentiments in perfect unison with those expressed by your august Predecessors.

It is, therefore, with grateful confidence that I accept the permission, so graciously afforded, to inscribe this Work to your Majesty. I trust it will be found that the facts it records are not unworthy of the attention, as, I am persuaded, the object it seeks to promote is not unworthy of the patronage, of the enlightened Sovereign of the greatest nation upon earth.

I embrace this public occasion to assure your Majesty, on behalf of my brethren as well as myself, that, although removed to the antipodes, the Missionaries in the Islands of the Pacific Ocean cherish a loyal affection for your Person

and Government, and feel as lively an interest in the welfare of their native land as any of your Majesty's subjects; and that, in prosecuting the one great object to which their lives are consecrated, they will keep in view whatever may promote the Commerce and the Science, as well as the Religious glory, of their beloved Country.

Offering the dutiful homage of my devoted coadjutors and myself to your Majesty,

I have the honour to subscribe myself,

YOUR MAJESTY'S

Obliged Servant, and loyal Subject,

JOHN WILLIAMS.

PREFACE.

WHILE the Author of the following pages has endeavoured to compose a volume that will be generally interesting and instructive, and to publish it in a form at once cheap and elegant, his principal design has been to secure a permanent record of facts, to which history can furnish but few parallels. In the prosecution of his task, however, the Author has experienced difficulties which he did not anticipate at its commencement. Having travelled a *hundred thousand miles*, and spent *eighteen years*, in promoting the spread of the Gospel, he has gathered a mass of materials, from which he could have composed many volumes with greater ease than one; and his chief difficulty has been so to select, compress, and arrange his facts as to form out of them a continuous narrative, in which the details should be given with as much brevity as would consist with faithful description. It would have been comparatively easy to have filled the volume with general statements, instead of descending to minute particulars; but mere outlines and sketches could convey a very inadequate impression of the state of Society, and the progress of Christianity among the people for whose welfare he has laboured. He has therefore endeavoured, as exactly as possible, to describe the scenes he has witnessed as they appeared to himself, and to give upon the pages of his narrative "a cast" of the images and impressions which exist in his mind. With this

view, he has preserved the dialogues in which much of his knowledge was obtained, and has not spoken for the natives, but allowed them to speak for themselves. In doing this, he has carefully avoided the use of terms and phrases which are current among nations more advanced in the scale of intelligence and civilization, and the employment of which might lead the reader to form a higher estimate of the state of society in the South Sea Islands than facts would warrant; and he has been equally careful to convey native ideas in the phraseology and under the figurative garb in which they were expressed. This he has been enabled to do, not only from an intimate knowledge of the habits of thought and modes of communication with which they are familiar, but more especially from the circumstance of his having kept a minute record of most of the interviews and events which the following pages describe. In a word, the Author has endeavoured to take his reader with him to each of the islands he has visited; to make him familiar with their chiefs and people; to show him what a Missionary life is and to awaken in his mind emotions similar to those which successively filled his own.

In the course of the narrative, but more especially in the concluding chapters, some observations will be found upon the origin, structure, and productions of those lovely islands at which the Author has resided. As, however, his days have been devoted, not to the study of geology, nor to the pursuits of the naturalist, but to the work of a Missionary, the curious and scientific must not censure him for contributing to their stores so small a portion of information. While he would not underrate the talents, the diligence, and the discoveries of those who have chosen for themselves such paths, he always felt that he had a much nobler work to perform. Still he hopes that the facts he has presented will throw some light

upon the formation, the natural history, and the botany of the isles of the Pacific; and, should the Providence of God permit him to revisit the scenes of his former labours, and to explore others on which the eyes of a Christian Missionary never rested, he purposes to make observations, and to collect specimens to a very much greater extent than before. To two points, especially, he intends to devote some attention. In the first place, he will endeavour to gather from these comparatively unexplored fields of botanical research, a complete *hortus siccus;* and, in the second place, to make a variety of experiments upon corals and coral formations, for the purpose of ascertaining the mode of their construction, and the rapidity of their growth.

While it is cheering to observe the triumphs which the cause of Missions has gained, not only abroad but at home, and the high estimate in which Missionary exertions are now held by many, who a few years since despised and decried them, it is yet to be lamented that there are few of the wise and the noble amongst us who countenance and contribute to the work. To what can this be ascribed? Not surely to any thing in the Missionary enterprise which could dishonour or degrade those who identify themselves with it. Regarded in the lowest view in which it can be considered, as an apparatus for overthrowing puerile, debasing, and cruel superstitions; for raising a large portion of our species in the scale of being; and for introducing amongst them the laws, the order, the usages, the arts, and the comforts of civilized life, it presents a claim, the force and obligation of which every one who makes pretensions to intelligence, philanthropy, or even common humanity, ought to admit; and, if evidence in support of this claim be demanded, the Author ventures confidently to assert that it will be found in the following pages. This, however, is taking but low ground. The Missionary enterprise regards the whole

globe as its sphere of operation. It is founded upon the grand principles of Christian benevolence, made imperative by the command of the ascending Saviour, and has for its primary object to roll away from six hundred millions of the race of Adam the heavy curse which rests upon them; —to secure their elevation to the dignity of intelligent creatures and children of God;—to engage their thoughts in the contemplation, and to gladden their hearts with the prospects of immortality;—to make known "the way of life" through the meritorious sufferings of the Redeemer; —in a word, "to fill the whole earth with the glory of the Lord." Surely to be identified with such an object must confer dignity on the highest stations, and throw lustre around the most brilliant talents. If, then, there be nothing in the Missionary enterprise to account for the indifference of the more opulent and literary of our countrymen, but every thing to condemn it, we are led to the conclusion, that such a state of things must be ascribed to the circumstance, that the important subject has not been brought sufficiently under their attention. The Author scarcely indulges the hope that a narrative, with so few pretensions to literary excellence, will meet the eye of those to whom his remarks refer, but he would ardently desire that they might be induced to ponder the facts which his pages record; persuaded that, if not altogether insensible to the claims of God and man, they would be led thereby to honour and support the Institutions, whose imperishable names will fill one of the brightest pages of history, and live amongst the purest and best recollections of "the spirits of just men made perfect."

The candid reader will throw the mantle of kindness over the numerous defects which may appear in the execution of his work, when he recollects that the greater portion of the Author's life has been devoted either to active labour, or to the study of uncultivated dialects, the idiom, abrupt-

ness, and construction of which are more familiar to him than the words and phrases—the grace and force of his native tongue. He has aimed at nothing beyond furnishing a simple and unadorned narrative of facts; and did he not believe that the interest of these facts would compensate for every deficiency, he should have shrunk from the position which he has been induced to occupy.

The Author has availed himself of the kind assistance of the Rev. Dr. Reed, of London, and the Rev. E. Prout, of Halstead, to both of whom he is indebted for many valuable suggestions.

In conclusion, the Author would commit this volume to the blessing of that God, the wonders of whose Providence, and the triumphs of whose Gospel he has endeavoured to record. After a life so marked by the Divine favour, he "could not but speak the things which he had seen and heard;" and whatever reception may await his volume, he will rejoice in its publication, and close his earthly existence with the delightful satisfaction of having discharged a sacred obligation, by recording facts which alike redound to the honour of God, and illustrate the power of his Gospel.

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FUNDAMENTAL PRINCIPLE

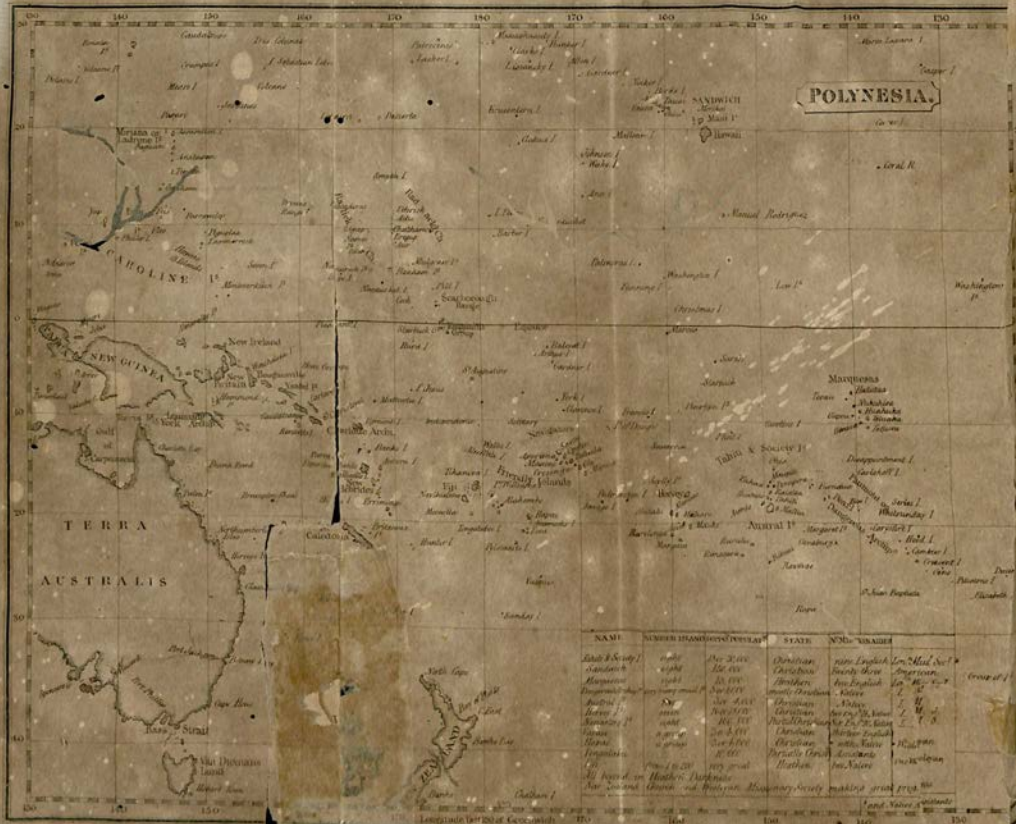
OF THE

LONDON MISSIONARY SOCIETY

"As the union of Christians of various denominations, in carrying on this great work, is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be difference of opinions among serious persons,) but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

In introducing this Volume to the public, I avail myself of the opportunity it affords me to say, that, after twenty years' connexion with this Institution, I have never known its fundamental principle violated. I have never received any communication, either directly or indirectly, as to the mode of church government that I should adopt; nor am I aware that any of my coadjutors have. The only charge given to me by the Directors of the Society was, to make known the way of salvation, as consummated by the death of the Lord Jesus Christ.

JOHN WILLIAMS.



NAME	NUMBER ISLANDS	POPULATION	STATE	NºSHIPS	TRADE
Friendly Islands	eight	200,000	Christian		
Sandwich	eight	150,000	Christian		
Marquesas	eight	50,000	Heathen		
Society Islands	very small	8,000	Heathen		
Austral		3,000	Christian		
Bowen		1,000	Christian		
Mangareva		1,000	Christian		
Pitcairn		100	Christian		
Navigators		20,000	Christian		
Tonga		200,000	Christian		
Hervey		2,000	Christian		
Feejee		150,000	Heathen		

All round on Heathen Darkness
New Zealand Christian and Barbarous Missionary Society making great progress

A

NARRATIVE, &c.

CHAPTER I.

A Mission to the Isles of the Pacific resolved upon.—The Voyages of Captains Wallis and Cook—The hand of Divine Providence recognised—The Importance of the Mission—The Duff's first Voyage—Account of Captain Wilson—The Capture of the Duff—Discouraging State of the Mission—Extraordinary Circumstances under which Success commences.

THE venerable fathers and founders of the London Missionary Society, after having aroused the attention of the Christian public to the important duty of extending the knowledge and blessings of the Gospel, proceeded to the consideration of the very important and difficult question, "In what part of the world they should commence their work of mercy?" The late excellent Dr. Haweis, Rector of All Saints, Aldwinkle, also Chaplain to the late Countess of Huntingdon, who was one of the founders of the Society, and among its most liberal supporters, was requested to prepare a "Memorial" upon the subject, which was delivered at Surrey Chapel. In the course of his address, he says, "The field before us is immense! O that we could enter it a thousand gates!—that every limb

were a tongue, and every tongue a trumpet, to spread the joyful sound! Where so considerable a part of the habitable globe on every side calls for our efforts, and, like the man of Macedonia, cries, 'Come over and help us,' it is not a little difficult to decide at what part to begin." The learned and venerable doctor then proceeded, with all the warmth of his ardent and cultivated mind, in a lucid and masterly style, to draw a comparison between the climates, the means of support, the government, the language, and the religion of heathen countries; and concludes that, of all the "dark places of the earth," the South Sea Islands presented the fewest difficulties, and the fairest prospects of success. The result of Dr. Haweis' able advocacy was a unanimous resolution, on the part of the Directors and friends, to commence their mission among the numerous and far-distant islands of the Southern Ocean. With the exception of the estimate of the population of Tahiti, I am astonished at the general correctness of his information.

Those great and good men appear to have had the pleasing impression that they were acting under the guidance of the Spirit of God; for one of their number, in his almost prophetic discourse, after having enumerated the various difficulties that had been overcome, and the numerous facilities that had been unexpectedly afforded, says.*

* See a Sermon, by Rev. T. Pentycross, A. M., Vicar of St. Ma Wallingford.

"Thus the Providence of God, in an unusual manner, seems to conspire with the Spirit of God; every thing favours, nothing impedes the design." Subsequent events, I think, evidently confirm the correctness of this impression; for, from the very commencement of the Mission to the present day, the leadings of Divine Providence have been remarkably developed, and the interpositions of the Redeemer's power both frequent and striking. The discovery of so many beautiful Islands just before that wonderful period, when, amidst the throes of kingdoms, and the convulsions of the civilized world, a gracious influence was simultaneously shed in so surprising a way on the minds of thousands of British Christians, cannot fail to convince every thinking person that the undertaking was of God. So great was the spirit of liberality, that, in a short time, ten thousand pounds were subscribed; and such an amazing spirit of prayer was diffused, as clearly indicated that the Spirit of God was at work, and that some mighty movement was about to take place for the wider extension of the Redeemer's kingdom.

It was not, however, until the year 1767, that Captain Wallis, commander of his Majesty's ship Dolphin, when crossing the comparatively untraversed waters of the Southern Pacific Ocean, discovered the splendid Island of Tahiti, which has since occupied so prominent a place in the annals of Missionary enterprise. Little did its discoverer think, when hoisting the broad pennant on the Tahitian shores,

and taking possession of the Island in the name of his sovereign, King George III., that in a few short years the Missionary, sent by the liberality and sustained by the prayers of British Christians, would follow in his track, search for the lovely spot he had discovered, unfurl another banner, and take possession of that and other islands in the name of the King of kings. This has been effected under the guidance of Him

"Who plants his footsteps in the sea;"

for the providence of God has evidently conspired with the Spirit of God in the accomplishment of this great work.

A year or two after the voyage of Captain Wallis, Tahiti was visited by that truly great man, Captain Cook, whose name I never mention but with feelings of veneration and regret. His objects were purely scientific. His first voyage was undertaken to observe the transit of the planet Venus, the Royal Society having represented to King George III. that important services would be rendered to the interests of science by the appointment of properly qualified individuals to observe that phenomenon. The second was in search of a southern continent, which, at that time, was a favourite object of geographical speculation. The third and last was to endeavour to find a passage from the Pacific into the Atlantic Ocean. By the important discoveries made in these successive

voyages, a new world was opened to the view of all Europe; for, beside New Holland, and New Guinea, almost innumerable islands were found to exist, bestudding the bosom of the vast Pacific with their beauties.

The wonderful accounts published respecting these newly discovered regions, very naturally excited unprecedented and almost universal interest. The climate was represented as most salubrious; the cold of winter was never known, and the heat of a tropical country was alleviated by breezes from the ocean. The scenery of the islands was represented as most enchanting; their productions most wonderful; and the manners and customs of the inhabitants as altogether novel and peculiar. The universal interest excited by these representations is, therefore, not a matter of wonder. The mind of the late excellent Countess of Huntingdon was deeply affected by the account of the inhabitants of these interesting islands, and she was anxiously desirous that the Gospel, with all its attendant blessings, might be conveyed to them. I believe her dying charge to her beloved chaplain, Dr. Haweis, was, never to lose sight of this object. While we respect the enterprising spirit of the philosophers at whose instigation the voyages were undertaken, as well as admire the daring and adventurous energy and skill of those individuals by whom they were performed, we recognise the hand of One, who is wonderful in counsel and excellent in working; the movements of whose providence have ever been subservient to

the triumphs of his Gospel; and who, by all this work of preparation, just at this particular time, was showing clearly to his people that it was his intention that those far distant islanders should be visited by the Gospel; that there the interesting experiment of its power, to ameliorate the condition of an ignorant, barbarous, and demoralized race should be tried; that, by the triumphs it should achieve, its moral energy should be demonstrated; that present and succeeding ages should see, that the Gospel alone was "mighty to the pulling down of strongholds;" and that there was, at least, one means by which uncivilized nations might be constrained to bless, rather than execrate the day when civilized men first landed on their shores. To what else can we attribute such a confluence of new and unparalleled circumstances just at this period?

Notwithstanding all that has been effected in the Tahitian and Society Islands, in transforming their barbarous, indolent, and idolatrous inhabitants into a comparatively civilized, industrious, and Christian people, I never considered this group alone as worthy the lives and labours of the number of Missionaries who have been employed there. It is only by viewing the Tahitian Mission, as a fountain from whence the streams of salvation are to flow to the numerous islands and clusters scattered over that extensive ocean, that we can perceive it to be worthy of the importance that has been attached to it, or of the labour and expense

which the London Missionary Society has bestowed on it. To this Mission, however, considered in its relation to other islands, too much importance cannot be attached; for, in addition to the numerous islands now professedly Christian, there are, within a comparatively small distance, many large and extensive groups of which little is known. Among these are the Fiji, the New Hebrides New Caledonia, Solomon's Archipelago, New Britain, New Ireland, and, above all, the immense island of New Guinea. This island is said to be 1200 miles in length, and, in some parts, about 300 in breadth. It is reported to be a most beautiful island, rich in all the productions of a tropical climate, inhabited by several millions of immortal beings suffering all the terrific miseries of a barbarous state, and dying without a knowledge of God, or the Gospel of his Son. The Fiji is an extensive group, said to comprise from 100 to 200 islands, which vary in size from five to 500 miles in circumference—all teeming with inhabitants, in the most degraded and wretched state of barbarism.

These various islands and clusters are inhabited by distinct tribes, diverse from each other in appearance and habits; but principally by those of the negro race. They are men of immense stature, with black complexion, spreading noses, and curly hair; decidedly distinct from those inhabiting all the islands to the eastward, who are distinguished by their light copper colour, Malay countenance, and straight hair. I sincerely hope that the Lon-

don, or some other Missionary Society, or the Societies unitedly, will adopt some effective measures, by which these extensive and inviting fields may be brought under moral culture. It will, no doubt, be attended with much danger, as some of the inhabitants are cannibals of the worst character; others of ferocious habits and cruel practices, using poisoned arrows, and poisoning the very food they bring to sell, and even the water which is taken from their shores; whilst others are mild in their manner, and kind in their treatment of strangers. The adventurous trader, however, braves all these dangers: and shall the devoted Missionary of the Cross, whose object infinitely surpasses in importance that of the merchant, and who professes to be influenced by motives of a higher order, be afraid to face them? Has he not the arm of Omnipotence for his protection, and the promises of a faithful God for his encouragement?

The places to which the Gospel has already been conveyed, from the Tahitian and Society Islands, are the Sandwich Island group, 3000 miles to the north of Tahiti, inhabited by a population of 150,000 souls;—the Austral Islands, a group 400 miles to the south;—the Paumotu, the Gambier, and the Marquesan, to the eastward;—together with the Harvey, the Navigators, and the Friendly Islands, to the westward. These various groups are inhabited by a population, little short, I think, of 300,000 persons; the greater part of whom have abandoned idolatry, with all its barbarous practices, its horrid

rites, and superstitious customs. Their sanguinary wars have ceased; the altars of their gods are not now stained with the blood of human beings, offered up in sacrifice; and mothers have ceased to destroy their innocent babes. Captain Cook and his scientific associates little thought, when observing the transit of the star, that in a few short years the island on which he stood would itself shine resplendent, like a bright speck in the ocean, whence the light of salvation was to diverge in all directions over that mighty mass of waters.

The fathers and founders of the London Missionary Society began their labours upon an extensive scale. They purchased a ship, and sent out no less than twenty-five labourers to commence missions simultaneously at the Marquesan, Tahitian, and Friendly Islands. The vessel returned, after a most successful voyage; the Missionaries having been settled, and every thing having succeeded to the wishes and expectations of the friends and directors of the benevolent scheme. This, in a great measure, may be attributed to the skill of Captain Wilson, whom God raised up, and by a series of events, almost without a parallel in the history of man, qualified to take charge of the expedition. When in India, after having rendered invaluable services to the British army, he was unfortunately taken by the French; and, upon receiving intelligence that Suffrein had basely accepted a bribe from Hyder Ally to deliver the English prisoners into his hands, he determined to effect his escape,

which he did by leaping from the prison walls, a height not less than forty feet. In his flight, the vast Coleroon, a river full of alligators, obstructed his passage; but, ignorant of the danger he was encountering, he plunged into its waters, and swam to the opposite shore. Flattering himself that his perils were passed, and his liberty secure, he ascended an eminence to survey the surrounding country, when, to his terror and suprise, he was perceived by some of Hyder Ally's peons, who gallopped towards him, seized him, stripped him naked, tied his hands behind his back, and fastening a rope to them, drove him before them to head-quarters.

When interrogated by one of Hyder Ally's chieftains, he gave an ingenuous account of his escape from the prison at Cuddalore. The chieftain immediately charged him with falsehood, adding that no mortal man had ever swam over the Coleroon, and that if he had but dipped his fingers in its waters, he would have been seized by the alligators. Upon being convinced, however, of the fact, they all gazed at him with astonishment, and the Turk exclaimed, "This is God's man."

After this he was chained to a common soldier, and driven naked, barefoot, and wounded, a distance of 500 miles. He was at length loaded with irons of thirty-two pounds weight, and thrust into a horrible prison called the Black Hole; and while there so great at times was the raging of his hunger, that his jaws snapped involuntarily when his scanty meal was brought to him. Often the corpse was

unchained from his arm in the morning, that another living sufferer might take his place, and fall by the same merciless treatment.

That he should survive such accumulated misery for twenty-two months, was next to a miracle. At length the monster Hyder Ally was subdued, and the doors of the Black Hole were thrown open, when, emaciated, naked, half-starved, and covered with ulcers, with thirty-one companions, who alone remained to tell the dismal tale of their sufferings, Captain Wilson obtained deliverance. At a subsequent period, when at Bencoolen, every European in the ship he commanded, died! Yet during all this time his heart continued hardened, and he knew not the hand that preserved him.

Having been successful in his mercantile pursuits, he resolved to return to England, and sit down content. With this view he embarked in the same ship in which the excellent Mr. Thomas, one of the Baptist missionaries, was returning to England. Mr. Wilson being still an infidel in principle, had frequent disputes with Mr. Thomas, who one day remarked to the chief officer of the vessel, that he should have much more hope of converting the Lascars to Christianity than Captain Wilson; so deeply mysterious, at times, are the ways of Providence. But things impossible to man are possible with God; for at length, by a series of most interesting incidents, he was induced to abandon his infidel principles, and became an eminent and devoted Christian.

After some years of uninterrupted enjoyment of the comforts around him, a number of the Evangelical Magazine, communicating some embryo views of the mission to the South Seas, fell into his hands, which immediately gave rise to the suggestion, that if his services were either needful or acceptable, he would sacrifice his comforts, and without any prospect of worldly advantage, would embark once more upon the stormy ocean. Thus was this wonderful man raised up, and thus prepared to take command of this novel and important undertaking.

When we reflect upon the various circumstances which attended the commencement of the mission, we cannot wonder that our fathers had the pleasing impression "that their undertaking was of God."

A second time the ship Duff was sent, with a strong reinforcement of thirty additional labourers. By this we perceive the enlarged nature of the views entertained by the friends of this mission, together with the extent of their confidence in God and in his people. They were men whose minds seemed to revel in great things. God, however, for a time, appeared to disappoint all their expectations; for this hitherto favoured ship was captured by the Buonaparte privateer. The property was entirely lost; the Missionaries and their families, after suffering many difficulties and privations, returned to England. The Marquesan mission failed; at Tongatabu some of the Missionaries lost their lives, and that mission was, in consequence of a series of disastrous circumstances, abandoned; those settled

at Tahiti under such favourable circumstances, had, from fear of their lives, nearly all fled to New South Wales; so that after a few years little remained of this splendid embassy of Christian mercy to the South Seas. A few of the brethren, however, never abandoned their posts; and others returned, after having been a short time absent, some of whom are still labouring with unabated devotedness in the cause to which they consecrated their lives. These are Mr. Henry and Mr. Nott,* who were among the first Missionaries in the Duff; and Mr. Davies and Mr. Wilson, who were in the same vessel when she was captured. In addition to all these disappointments, the Missionaries at Tahiti appeared to be "labouring in vain, and spending their strength for nought and in vain." For sixteen years, notwithstanding the untiring zeal, the incessant journeys, the faithful exhortations of these devoted men, no spirit of interest or inquiry appeared; no solitary instance of conversion took place; the wars of the natives continued frequent and desolating, and their idolatries abominable and cruel. The heavens above seemed to be as brass, and the earth as iron. At length the time to favour Zion in Polynesia, yea, the set time came, and then God was pleased to commence the work of conversion there, in such a manner as to secure all the glory to himself. This is worthy of special notice; for the Missionaries, at the time the work commenced, were driven away

* Now in England, after nearly forty years of faithful and devoted labour

from the island of Tahiti by war, and cut off from all communication with it. Two native servants, formerly in the families of the Missionaries, had received, unknown to them, some favourable impressions, and had united together for prayer. To these a number of persons had attached themselves, so that on the return of the Missionaries to Tahiti, at the termination of the war, they found a great number of "pure Atua," or praying people; and they had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced. Another circumstance, demanding special observation in reference to the commencement of the great work at Tahiti, is, that discouraged by so many years of fruitless toil, the Directors entertained serious thoughts of abandoning the mission altogether. A few undeviating friends of that field of missionary enterprise, however, opposed the measure, among whom was good Dr. Haweis, who, in addition to his former princely donations, sustained his opposition by presenting the Society with 200*l.* more. My late venerable and beloved pastor, the Rev. Matthew Wilks, united with Dr. Haweis in supporting the mission, and with the characteristic devotedness of his spirit, said, "that he would rather sell his garments from his back than that the mission should be given up, and proposed that a season of special prayer for the Divine blessing should be observed." The proposition was agreed to, and letters of encouragement were written to the Missionaries; and while the

vessel which carried the letters was on her passage to Tahiti, another ship was conveying to England, not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, "Before they call I will answer, and while they are yet speaking I will hear."

From that time to this, one rapid series of successes has attended our labours, so that Island after Island, and group after group, have, in rapid succession, been brought under the influence of the Gospel: so much so, indeed, that, at the present time, we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed.

Thus it will be seen, that God was "not unrighteous, to forget their work of faith and labour of love." The fathers of our Society had cast themselves, in the "confidence of hope," upon the promises and faithfulness of God; and it is not in accordance with the one or the other that, having sown bountifully, they should reap sparingly. My earnest desire is that the mighty work may go on with equal rapidity, so that within a few years every Island in the Pacific, even to New Guinea itself, may be elevated from its moral degradation, and made to participate in the blessings of the Gospel. Nor am I devoid of the cheering hope that I also may be an instrument in accelerating this great work.

CHAPTER II.

Geographical Description of the Hervey Islands—Geological Character of the Islands generally—Their Classification—The Object for which, and the Spirit in which, Knowledge should be sought—On Coral Formations—Reefs and Islands not the work of Insects.

THE Island of Raiatea, the largest and most central of the Society Islands, about 100 miles from Tahiti, has been the immediate scene of my labours since I joined the Mission, in 1817; but, as much information has been given, in various ways, respecting the Tahitian and Society Islands, I shall say little about them.

The two groups, about which the following pages contain much information, are, first, the Hervey; and, secondly, the Samoa, or Navigators Islands; both of which are new fields of Missionary labour.

The Hervey Islands are seven in number—Mauke, Mitiaro and Atiu, Mangaia and Rarotonga, Hervey's Island and Aitutaki. They are from 500 to 600 miles west of Tahiti. Very little was known of them until they were visited by myself and colleague, Mr. Bourne, in 1823. To prevent the interruption of the narrative, and to render the sequel more intelligible, I shall give a short description of each island, with its position, size, and population.

Hervey's Island, from which the group takes its name, is really composed of two small islets, 19° 18′ S., 158° 54′ W. long. It was discovered by Captain Cook, and by him named, in honour of Captain Hervey, R. N., one of the Lords of the Admiralty, and afterwards Earl of Bristol. It is surrounded by a reef, into which there is no entrance. I visited it in 1823, intending to place a native teacher there, as I expected to find a considerable population; but on learning that, by their frequent and exterminating wars, they had reduced themselves to about sixty in number, I did not fulfil my intention. Some six or seven years after this, I visited the same island again, and found that this miserable remnant of the former population had fought so frequently and so desperately, that the only survivors were five men, three women, and a few children! and at that period there was a contention among them as to which should be king!

Mauke is a small low island, discovered by myself and Mr. Bourne, in 1823, in lat. 20° S., 157° 20′ W. long. It is about fifteen miles in circumference. By an invasion of a large fleet of canoes, laden with warriors, from a neighbouring island, about three years prior to our arrival, the population, previously considerable, was, by the dreadful massacre that ensued, reduced to about 300.

Mitiaro is a still smaller island, of the same description. It lies about twenty miles north-west of Mauke. By famine and invasion this island

has likewise been almost depopulated; there not being 100 persons remaining.

Atiu is a larger island than either Mauke or Mitiaro. It was discovered by Captain Cook, and is situated 20° S., 158° 15′ W. It is about twenty miles in circumference; not mountainous, but hilly, and a beautiful verdant spot. We found the inhabitants something under 2,000. Captain Cook called it Wateoo.

Mangaia was also discovered by Captain Cook, and is situated lat. 21° 57′ S., 158° 7′ long. W., being about 120 miles south of Atiu. Mangaia is about twenty or five-and-twenty miles in circumference, and moderately high. The island is rather singular in its form and appearance; a broad ridge girting the hills, at about 100 feet from their base. The foliage is rich; the population between 2,000 and 3,000. These four islands differ from the Society Islands in the very important feature, that the surrounding reef joins the shore: there is consequently neither passage for boats, nor any safe anchorage for vessels.

The sixth and most important island of the group is Rarotonga. This splendid island escaped the untiring researches of Captain Cook, and was discovered by myself, in 1823. It is a mass of mountains, which are high, and present a remarkably romantic appearance. It is situated lat. 21° 20′ S., 160° W. long. It has several good boat harbours, is about thirty miles in circumference, and is surrounded by a reef. The population is about 6,000 or 7,000.

The seventh and last island is Aitutaki, which was discovered by Captain Cook. Like most of its companions in the group, its landscapes are rich and variegated; it is hilly rather than mountainous, and surrounded by a reef, which extends a very considerable distance from the shore. There is a good entrance for a boat on the west side of the island. It is about eighteen miles in circumference, and has a population of about 2000 persons. The situation is 18° 54′ S. lat., 159° 41′ W. long.

By this brief description of the Hervey Islands, the reader will be enabled, as we proceed, to refer in his mind to the relative importance of each island; he will also perceive that the whole group contains a population of from 14,000 to 16,000 persons. Of the Samoa Islands I shall hereafter give a more extended account.

It will be expected that I should say something upon two most interesting subjects—both of which, however, are involved in much mystery—the formation of the islands, and the origin of the inhabitants. The latter point I shall defer, until I treat of the different dialects spoken by the inhabitants of the various groups; and shall pass, as speedily as possible, to the immediate object of the present narrative, which is, to show how the Gospel has been introduced among this people, and to give some account of the mighty triumphs it has achieved.

In order to give the reader a correct idea of

the islands generally, it will be necessary to divide them into three distinct classes, and describe each class separately. The first is the mountainous. The islands of this class, with but few exceptions, are truly splendid. The immense mountains rise gradually from their base, till their lofty summits are lost amid the clouds of heaven; some are broken into a thousand fantastic shapes; here a pyramid piercing the skies, and there a spire presenting its apex above the belt of clouds by which it is girt; and then you see a precipitous rock, lifting itself up in solemn grandeur, and frowning, like the mouldering battlements of some immense castle, over your head. The sides of these magnificent heights are clothed with bright verdure, of varied shades. Beauty, grandeur, wildness, and sublimity, are so fantastically blended and contrasted, as to excite the most varied and delightful feelings. Then there is the ocean beneath you, stretching away in boundless majesty, until it appears to embrace the heavens in the distance. At their base are fertile and luxuriant valleys, intermingled with the stately bread-fruit tree, the banana, the Brazilian plum, and many other tropical productions; some of which are trees of gigantic growth, and richest foliage,—all equally beautiful, but each having its own hue, from the darkest shade to green of the lightest tint. The plumes of the cocoa-nut tree, overtopping the whole, and waving majestically to the passing breeze from the ocean, give an exquisite finish to the landscape.

These islands are from 2000 to 10,000 feet above the level of the sea. The mountains of Hawaii are said to be about 15,000 feet in height.

In all the above-mentioned islands there are evident traces of volcanic eruption. In many of them the rocks are composed of a fine grained black basalt, of which the natives make their penus, or pounders, to beat their bread-fruit into a paste, and of which also they made their hatchets prior to the introduction of iron tools. In others pumice stone is found, and stones of varied appearance, which have evidently undergone the action of fire. Immense masses, also, of conglomerated rubble are frequently met with. But whether these islands, from fifty miles to 400 or 500 in circumference, and from 1000 to 15.000 feet in height, owe their existence *entirely* to volcanic agency or otherwise, is a problem I am not prepared to solve. Some of them may; others may be fragments of a submerged continent; or they may have been thrown up from the bed of the ocean by some violent convulsion of nature. It is evident, that all the islands with which we are acquainted have, at one time or other, been under water; for at the tops of the highest mountains, *coral,* shells, and other marine substances, are found in great abundance. The wild and romantic appearance of the rocks—their broken, abrupt, and irregular forms—also indicate that, at some remote period, they have been subject to the disruption of an earthquake, to

volcanic explosion, or to some other equally mighty and equally capricious agent.

The islands of the second class are rather hilly than mountainous, averaging from 100 to 500 feet in height. They are, generally speaking, equally beautiful in their appearance, and luxuriant in their foliage, with those of the first class; but, being less sublime in their character, from having neither pyramidal rocks nor spiring heights, they do not impress the mind with that wonder and delight which must seize the breast of every lover of nature, when mountains of so much grandeur, richness, and sublimity, first present themselves to his view.

In this second class of islands there is certainly an absence, to a great extent, of the volcanic phenomena that abound in those of the first, the rocks being crystallized carbonate of lime, very much in appearance like the aragonite of the Giant's Causeway. These are supposed originally to have been coral; but by exposure to the action of the atmospheric air, together with that of the water percolating through them, the loose particles of calcareous matter have been washed away, and the whole mass has become harder and brighter.

The third class is the low coralline islands, which, in most cases, rise but a few feet above the sea. They are generally small. Tongatabu, however, which is also of this class, is about 100 miles in circumference. The soil upon the coralline islands is frequently very thin, so that but little

ASIATIC SOCIETY

AIMEO, Volcanic, or First Class.

HENDERSON'S ISLAND, Crystal Rocks, or Second Class. see also pages 267, 290.

ONE OF THE FRIENDLY ISLANDS, Coral, Third Class.

vegetation is produced upon them, beside the cocoa-nut trees, pandanus, some stunted hibiscus, and a few other trees of dwarfish growth, with a quantity of brush-wood. Tongatabu, however, and the Friendly Islands generally, may be deemed exceptions; the soil there being much deeper, every production of the islands of the first and second class grows in luxuriant profusion. Mauke, also, is a beautiful and fertile little island. The accompanying plate will present to the reader, at one view, the relative appearance of the classes into which I have divided the islands.

All the Society, and many other islands in the Pacific, are surrounded by a belt of coral rock, from two or three to twenty yards in width, and situated at various distances, from a few yards, to perhaps two miles, from the shore. Against this wonderful barrier the long rolling waves of the wide Pacific are driven with terrific violence; and, towering in one vast sheet of water to an immense height, roll over their foaming tops with a majestic power; and, bursting against this rocky bulwark, spend their harmless vengeance upon its surface. The spray from the breaking of these billows frequently rises to so great a height as to present a beautiful marine rainbow.

The waters of the lake, between the reef and the shore, are placid and transparent, at the bottom of which, and on the sloping sides of the banks that are seen beneath the surface of the water, a most enchanting picture presents itself; for coral

of every variety, of every shape, and of every hue, is seen intermingled in rich profusion, presenting to the imagination the idea of a sub-marine flower-garden or shrubbery of exquisite beauty: among the tortuous branches of the madrepore, and wide-spreading leaves of other corals, the zebra-fish, and fish of every colour and size, are seen gamboling in conscious security.

For the sake of being clear and explicit upon the interesting topic, of the formation of the islands, I shall first notice the theories which I find are entertained upon it, and afterwards present some important facts to the attention of the reader, by which these theories may be tested. For it appears to me, that there is one grand point of difference in moral and physical science, which ought ever to be kept in view, in our researches after knowledge: in morals, facts, and theories, must be brought to the test of known principles; while in physical science, theories, and principles, must be brought to the test of facts.

The great object for which all knowledge should be sought, and for which it ought to be employed, is to illustrate the wisdom or goodness of the great and beneficent Creator. And if we come to the study of natural phenomena, with minds unchilled by scepticism or infidelity, we shall be led to sublime religious contemplations; and whether we examine the little coral insect of the ocean, or gaze upon the gigantic beast of the forest; whether we study the little glow-worm which twinkles upon

the bank, or the celestial luminaries performing their appointed revolutions in majestic silence, amidst the vast expanse of infinity, with an ancient and scientific king, we shall be led to exclaim, "How manifold, O God, are thy works: in wisdom thou hast made them all."

In all our prying researches after knowledge, it is necessary that the mind be firmly established upon two great points—the belief in a Divine creative agency, and in the Divine authenticity of the sacred Scriptures; having a thorough conviction of the truth of the facts recorded, and of the correctness of the principles laid down. Without these, our minds will be led into a dark mysterious void, instead of having our thoughts carried up to the Father of light and of life.

With these principles as our ballast, without any apprehension of danger, we may launch our bark upon the broad ocean of science, explore its coasts, and fathom its depths; but destitute of these, our vessel will be in a perpetual storm, amidst rocks and shoals, without a rudder, a compass or a chart.

Thus equipped, you may accompany the geologist into the bowels of the earth, and examine its wondrous structure; and you will return with an overwhelming conviction, that the "Eternal God made the earth by his power, that the pillars of it are his, and that he has set the world upon them." With the astronomer you may ascend the skies, contemplate with extasy the movements of the

heavenly bodies, and with the scientific Psalmist you will exclaim, "The heavens declare the glory of God, and the firmament showeth his handy work." With the voyager you may visit distant climes, and viewing man in all his multiplied and varied characters, you will be convinced that "God hath made of one blood all nations of men for to dwell upon the earth." Thus it is, that in every age the evidences of revealed religion have advanced with the progress of sound knowledge. Indeed, it cannot be otherwise; for the God of nature, whose operations it is the province of science to explore, is the God of the Bible; and as the God of truth, he cannot set forth in his word principles at variance with those which, as the God of nature, he has established in the material world. Both systems of knowledge, thus emanating from the same source, must harmonize with each other: for the Bible is something like a new edition of the book of nature, with a splendid appendix, which makes known the wonderful scheme of human redemption. If there is any apparent discrepancy in these two editions of this same great work, it arises from our inability rightly to decipher the characters employed.

In venturing to suggest any opinions of my own upon this intricate, but interesting topic, I shall do so in the form of hints, for the candid consideration of those who may feel disposed to prosecute their inquiries into its mysteries.

First, then, as to the formation of the coral

islands. The received opinion *now* is, that they are formed by little marine animals, called saxigenous, or rock-making polypes. These insects first select a suitable spot, which is the summit of a volcano, or the top of a sub-marine mountain; for it is stated, that this species of coral insects do not exist in deep water.* Having thus selected the spot, innumerable myriads of these wonderful little animals work with incredible diligence, until they reach the surface of the water, above which they cannot build. Drift wood, and other substances, which are conveyed by currents and winds, there find a lodgment; sand, &c. is washed up by the waves of the sea, and thus an island is formed. Birds visit the spot, seeds are by this means conveyed; and a soil is subsequently created by decayed vegetable matter.†

This appears to be the received opinion relative to the formation of the low coral islands.

The second class of islands, which are from thirty to three hundred feet in height, being what is termed crystallized rock coral, are supposed to have been originally either reefs or low islands, which have been elevated by the upheaving power of an earthquake, or the volcanic intrusion of matter somewhere under their base, or by some general and powerful expansive force. In two or three islands of this class that I have had an opportunity of examining, this latter opinion appears very probable.

* Journal of Royal Geographical Society of London, 1831; p. 218.

† Lyell's Geology, vol. iii. p. 300.

In Atiu and Mauke, the latter of which I discovered in 1823, there are several extensive caverns, having a stratum of crystallized coral fifteen feet in thickness, as a roof. In one of these exquisitely beautiful caverns I walked about for two hours, and found no termination to its windings. This circumstance, together with the entire absence of scoria, lava, and other volcanic phenomena, in this class of islands, may lead to a supposition, that they may have been elevated by some expansive power, or volcanic agency, without eruption.

In the island of Mangaia, where there is also a small quantity of fine-grained basalt, there is a subterraneous communication with the sea, which, to the best of my recollection, reaches more than a mile inland. A piece of wood, or any other floating substance, thrown into a hole at the bottom of the rocks, where there is a small lake, will, in a short time, be found floating on the sea. Also at Raiatea, the largest of the Society Islands, and one of the first or volcanic class, there is a similar communication with the ocean. On the top of a mountain several hundred feet in height, there is a hole of a few yards in dimensions, and if, when a strong haapiti or north-easterly wind blows, you roll a piece of cloth of the size of a sheet into a hard ball, and throw it into the hole, the current of air beneath will open it out, and it will be blown to the top of the hole again like a parachute.

The first class, as I have before intimated, betray, in the multiplied points of their expansion, the

proofs of volcanic violence. In Hawaii of the Sandwich Islands, in Toofua and Proby of the Friendly Islands, and in Tanna of the New Hebrides, volcanoes are still in active operation.

From a variety of questions which have been proposed to me since my arrival in England, together with what I have heard stated by many well-informed persons, I perceive incorrect opinions are entertained respecting the extent and rapidity of coral growth; and that it is supposed *new* islands are constantly being formed with such rapidity, that in the course of time island will be joined to island, and the whole Pacific will become one vast continent! Buckland, in his late work on Geology, countenances the theory of newly-formed islands, as well as the rapidity of coral growth. "The tendency of polypes to multiply in the waters of warm climates is so great, that the bottom of our tropical seas swarms with countless myriads of these little creatures, ever actively engaged in constructing their small but enduring habitations. Almost every submarine volcanic cone and ridge within these latitudes has become the nucleus and foundation of a colony of polypes. The calcareous secretions of these insects are accumulated into enormous banks or reefs of coral; sometimes extending to a length of many hundreds of miles; these *continually* rising to the surface in spots, where they were unknown before, endanger the navigation of many parts of the tropical seas."* Now, the question is,

* Buckland's Geology, 443.

Do the phenomena of the South Seas warrant such a conclusion? I should reply, Most certainly not. The rapidity of coral growth has been most egregiously overrated and overstated. Captain Beechy, of his majesty's ship the Blossom, in his voyage to the Pacific, supplied some valuable information calculated to correct this error. And here I may assert, that in all the range of my travels in the South Seas, I have perceived *no* animal agency at work adequate to the formation of a reef or island of any extent, within a period of many thousands of years.

Lyell, reasoning upon Captain Beechy's data, supposes that the ordinary growth of coral may amount to six inches in a century, it will then require 3000 years to produce a reef fifteen feet thick.* Captain Beechy visited an island, supposed to be an elevated reef, eighty feet high; Mr. Stuchbury and myself have visited Rurutu, the rocks of which are of the same material, and are a hundred and fifty feet in height, and the calcareous rocks of Mangaia are about three hundred feet. Now, all these are supposed to be reefs elevated out of the sea, and if it takes a century to produce a reef six inches in thickness, and three thousand years to produce one fifteen feet thick, eighteen thousand years would be required to produce the island visited by Captain Beechy, thirty thousand for the rocks of Rurutu, and fifty or sixty thousand for

* See Lyell's Geology, vol. iii, p. 306.

those of Mangaia; and only that portion of them which appears above water!

In addition to this, I have traditions of the natives upon almost every subject, especially of their former navigators, wherein every island, which has subsequently been discovered, within two thousand miles, is named; but in no one of them is there any mention of, or reference to, a newly-formed island. I am familiar with one tradition, in which there is a genealogical account of the reigning family for thirty generations, which is also equally silent upon the subject of new formations.

Another error in reference to corals I find entertained, is this; many persons suppose that all coral insects work until they reach the surface of the water, which is not the case, for you seldom find a piece of branching madrepore, of brain, or any other coral, however deep in the water, above two or three feet in height. Dr. Ure, in his admirable work on Geology, appears to assign by far too great importance to this species of coral. *

And now for a few words upon the substance of which coral is composed, or whence do the insects obtain the material with which they build? Three distinct theories appear to be entertained upon this subject. The first is, that it is the exuviæ of the insect.† The second, that it is a secretion from the animal. Buckland says, " that the gelatinous bodies of these polypes are furnished with the power

* See Ure's Geology, p. 469. † Forster's Voyages.

of secreting carbonate of lime, with which they form a basis of attachment and cell of retreat, &c." A third opinion is, that the dead animal is converted into coral. This latter idea appears to be sanctioned by some persons of eminence. Lyell, when speaking of Bermuda, says that the decomposition of the numerous zoophytes produces a soft white calcareous mud resembling chalk." * Mr. Stuchbury also remarks, " that the carbonate of lime by which some solid masses of compact limestone are formed, may have been derived from the decomposition of corals and testacea."†

In venturing to offer a theory upon this topic, differing from those entertained by scientific men of great eminence, I must cast myself upon the candour of any who, by their superior discernment, may detect a want of soundness in my propositions.

That there exists a considerable portion of calcareous matter, or carbonate of lime, in salt water, has, of course, long been known; it was, however, a fact with which I was unacquainted, until, when abroad, being in want of salt, we were compelled to make it by boiling down sea water. In this process, we invariably found that a cake of lime formed at the bottom of the pan in which the water was boiled. This fact, thus ascertained, gave rise to a variety of suggestions in my mind, and having, since my arrival in England, prosecuted my inquiries into this

* Lyell's Geology, vol iii, p. 301.

† Stuchbury in the West of England Journal.

subject, I find that in all the salt works, in which sea water is boiled, a thick cake of sulphate of lime is continually formed at the bottoms of the pans; besides which, our magnesia is obtained from the same source. These facts will be conclusive and satisfactory to the mind of every person who was not previously aware of the presence of lime in salt water. As to where this material comes from, is not of any importance to the theory I would suggest. Buckland says, "that some refer it entirely to marine animals," but intimates himself "that it may be carried by rivers into the sea." * Where, however, are there rivers of sufficient magnitude to impregnate such a body of water as that of which the Pacific Ocean is composed? But, as in tropical climates, the process of evaporation is so much more rapid than in higher latitudes, and as this calcareous matter is separated by evaporation, may we not conclude that the innumerable myriads of these minute calcareous particles which are always floating about in the sea are thus produced? The inference I draw, then, is this, that as there is carbonate of lime in salt water; that as corals are carbonate of lime; and that they are found to exist principally in warm climates, where, by the process of evaporation, there is an abundance of material supplied for these insects to build with; instead of secreting the substance, or producing it in any other way, they are merely the wonderful architects which

* Buckland's Bridgewater Treatise.

nature employs to mould and fashion this material into the various and beauteous forms which the God of nature has designed it should assume.

This opinion appeared to me to receive considerable confirmation on my late visit to the Museum at Liverpool; for in looking over the extensive collection of corals there, I perceived a branching piece rather different to any with which I was acquainted, and on reading the label, I found it to be "a calcareous crystal formed in the evaporating house of the salt-works of the King of Prussia."

I would venture also to suggest, whether the same theory might not be applicable to the formation of shells; and instead of saying that the animals secrete the calcareous coverings which they inhabit, that they emit or secrete a gluten, to which the calcareous particles adhere, and thus the shells are formed.

While I believe in the agency of insects in the formation of the branching, the brain, and other corals, and also in that of roundish masses of various size, which, when broken, have much the appearance of coarse lump sugar, and may be the work of the saxigenous polypes, yet for two or three apparently conclusive reasons, I think the rock of which the reefs and islands are composed, is not the production of insects. The first of these relates to the height of these masses. Lyell states that the class of polypes, to which this work is assigned, cannot live in water of great depth, and quoting Mr. Stuchbury and other scientific authorities,

suggests that twenty-five or thirty feet is the lowest point at which they can work. If this be correct, how can we account for the solid rock eighty feet above the surface of the water, of which Henderson's Island, visited by Captain Beechy, is composed; for the rocks of Rurutu, 150 feet; and for those of Mangaia, 300 feet in height? none of which present appearances to warrant the supposition that they have been elevated by a succession of efforts.* The inference to be drawn from this is, that the insects do exist in greater depths than are now assigned to them, or that these solid masses are not the effect of their labour; the one or the other must be the case. To the latter opinion I entirely yield.

Another reason equally conclusive is, that while the madrepore, the brain, and every other species of coral, are full of little cells, the reefs and islands appear to be solid masses of compact *crystal* limestone, in which nothing like a cell can be detected, but which, on the contrary, present a fine stratified appearance. Lyell intimates, "that this continuous mass of stone is composed of shells, broken off prickles of the echini, fragments of coral, united by calcareous sand, produced by the pulverization of shells," &c. Now this kind of marine rubble, I think, is invariably in strata from three to nine inches in thickness; and the solid masses composing the islands and reefs, to which I have alluded, are pure and unmixed. A third objection I have to allowing the reefs and islands to be the work of

* See Captain Beechy's Account of Henderson's Island.

insects, is the amazing length of time, as I have already shown, that would be required to produce them. May not these structures have been produced by the chemical precipitation of the minute calcareous particles of which I have spoken? or may not the late experiments at the Philosophical Institution at Bristol throw some light upon this subject? There, Mr. Cross, by passing electric fluid through water, detached the calcareous and silicious particles, and produced stones of various kinds. Now, in tropical climates lightning is very frequent and vivid, and perhaps may exert an influence which has not hitherto been assigned to it; but more especially, electric fluid may be engendered, to a considerable extent, by the sub-marine and other volcanos which abound in the South Seas, and produce an effect adequate to the formation of these wonderful and invaluable structures.*

After all, however, that I have seen and thought, and read upon the subject, my impression is, that the islands remain much in the same state as when the deluge left them; and that every subsequent alteration has been partial in its character, and exceedingly limited in its extent.

* In my late visit to Bristol, I found that Mr. Cross produced his crystals, not by violent shocks of electricity, but by a small constant stream of electric fluid; which appears to be the manner in which it would be emitted in submarine volcanos, and may account for the circumstance of the coral reefs and islands being formed on their summits.

CHAPTER III.

Voyage to New South Wales—The remarkable Circumstances under which the Gospel was introduced in Rurutu—His Majesty King George the Fourth remits the Duty on the first Cargo of Native Produce—The wreck of the Ship Falcon at Rurutu—Honesty of the Natives—Exhibition of Idols—The Aitutaki Mission commenced.

In the latter end of the year 1821, Mrs. Williams's health being much impaired, and suffering myself from the effects of a disease prevalent in the islands, it was deemed desirable to avail ourselves of an opportunity, which was then afforded, of visiting New South Wales. Desirous of making the affliction subservient to the one great object to which our lives were devoted, we determined to take with us two native Christians, and place them as teachers in the Island of Aitutaki.

The captain of the vessel having kindly consented to convey them, without expense either to ourselves or the Society, we mentioned the circumstance to the members of the church, who were delighted with the proposition, and selected Papeiha, and Vahapata, two of their number, for the work. Of Papeiha much will be said hereafter, for he has been exceedingly useful, and, to the present moment, has preserved an unsullied reputation. These two brethren were set apart to their office in an interesting service, held on the day of

our departure from Raiatea. The minds of our people had been awakened to the subject of extending the knowledge of the Gospel, by a peculiarly interesting circumstance that had just before occurred. An island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic, which appears to have been exceedingly fatal. As the natives regard every such calamity to be the infliction of some angry deity, two chiefs of enterprising spirit, determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves, in search of some happier isle. They felt convinced, that, if they remained, they would certainly be "devoured by the gods," whose anger they had in vain endeavoured to appease; and that should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

Every thing prepared, Auura and his party launched their canoe, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai; and, after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels, and committed themselves again to the waves of the ocean, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai, when they

were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief Auura, to whom the other belonged and his party, were driven about they knew not whither, and for three weeks did they traverse the trackless deep, during which time they suffered exceedingly from the want of food and water. At length, He, who holds the winds in his fists, and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the coral reef which surrounds the island of Maurua, the farthest west of the group. Had they not reached this island they must have perished.

The hospitable attentions of the inhabitants of this little isle, soon restored the strength of the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their "evil spirits;" but that now, they were worshippers of Jehovah the one living and true God; giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

The astonished strangers, on hearing that white men, who had come in ships from a distant country

to bring them good tidings, were living in islands, the summits of whose mountains were in sight, determined to proceed there immediately. A westerly breeze setting in, Auura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Porapora they missed the entrance, and were driven to Raiatea. There their astonishment was again excited; the Missionaries, their wives and families, the natives in European dresses, with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. They were conducted to public worship on the Sabbath; beheld with astonishment the assembled multitude; heard them sing the praises of the One living and true God, and listened with the deepest interest to the message of mercy. They were convinced at once of the superiority of the Christian religion, and concluded that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. They placed themselves immediately under our instruction, when we gave them in special charge to our deacons, and supplied them with elementary books. Auura was exceedingly diligent in learning, and made most rapid progress. In a short time he completely mas-

tered the spelling-book, could repeat the greater part of our catechism, and read in the gospel of Matthew. They were only with us a little more than three months, and, before they left, he and several others could read, spell, and write correctly; although they were previously ignorant of the formation of a letter, or a figure.

Auura expressed to us very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his son Jesus Christ; expressing, at the same time, in the most affectionate manner, his fears, that on his return he should find very few of his relatives and friends alive, as "the evil spirit was devouring the people so fast when he fled from the island."

A vessel, belonging to our kind and liberal friend A. Birnie, Esq., touched at Raiatea, on her way to England, whither she was conveying the very first cargo of native produce that was shipped from that part of the world. It was a cargo of cocoa-nut oil, contributed by the converted natives in aid of the funds of the London Missionary Society. His late Majesty King George IV., upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the property £400. The total amount, therefore, contributed to the funds of the Society, by this produce, was £1800.

We informed the captain of our wish to have the chief and people conveyed to their own island;

and, with a readiness which did him honour, he offered to take them; and, as we were anxious to know what reception was given to the teachers, and to open a communication with this, to us, unknown island, we also sent a boat of our own, with a native crew, to bring back intelligence. We named the kind offer of the captain to Auura and his wife, who were delighted with the prospect of returning; but he objected to going to their "land of darkness without a light in his hand," by which he meant, unless accompaniedby some person to instruct him and his people in the truths of the Gospel. We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu? Two of our deacons, who were amongst our best men, came forward, and, we hope, with the spirit, as well as in the language of the prophet, said, "Here are we; send us." They were therefore set apart to their work by an interesting service. The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does not materially differ. Thus

we equipped them for this expedition as well as our means would allow.

After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters we received, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience, when they shout, "The kingdoms of this world are become the kingdoms of our God and his Christ."

A meeting was held in our large chapel, to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

The chapel was lighted up with ten chandeliers, made of wood neatly turned; cocoa-nut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance, and called forth expressions of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being

bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed,

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called '*Te mau Atua*,' or the gods; now they are called '*Te mau Varu ino*,' or evil spirits:' Their glory, look! it is birds' feathers, soon rotten; but our God is the same for ever."

Tamatoa, the king, also addressed the meeting: and, perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth, as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"Let us," said he, "continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and

wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; then God will become our friend, and Jesus our brother."

He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced great impression, said,

"Look at the chandeliers! Oro never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of Rurutu, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of Jesus we are indebted Then let us send this name to other lands, that others may enjoy the same benefits." "Angels," added Uaeva, "would rejoice to be employed by God to teach the world this Gospel of Christ."

To prevent the necessity of having again to notice this island, I shall mention here one or two interesting events, in reference to it. Some time after the introduction of Christianity into Rurutu, a circumstance occurred which afforded indubitable proof of its beneficial effects upon the minds of the inhabitants, and displaying at the same time the great advantages which accrue from Missionary labours to our own and other maritime countries. Captain Chase, who commanded an American whaler, was in the habit of touching frequently at Raiatea, for refreshment. He determined, on his last visit to us, to call at Rurutu, on his way to

America, in order to procure a supply of yams, which are both fine and abundant at that island, when, unfortunately, his vessel was wrecked upon the rocks.

The natives afforded him very efficient aid; in acknowledgment of which, the captain, on his departure, left the following document:—

"The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the Native Mission-house, a distance of half a mile; and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed; which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers, and people, have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house with Puna, who, together with his wife, have paid every attention to make us comfortable; for which I return my unfeigned thanks—being the only compensation I can make them at present. (Signed) B. CHASE."

A short time after this I received a letter from Captain Chase, speaking in the strongest terms of the kindness he had experienced, and informing me that he had committed the cargo and the stores of the vessel to the native teachers; but as they were not acquainted with the relative value of money, he requested me to take the first opportunity of selling the property, and transmitting the proceeds to the President of the Marine Insurance Company in America. Some two or three months

subsequently to this unfortunate occurrence, a trading vessel arrived at Tahiti. The captain, hearing of the wreck of the Falcon at Rurutu, and that there were only native Missionaries at the island, it immediately occurred to him that he could easily deceive them, and obtain the property; and instead of coming to Raiatea, and making a fair purchase of me, he raised his anchor, and steered a direct course for Rurutu. On landing he was welcomed by the native Missionary, to whom he stated, that he had come for the oil belonging to the late Falcon. The Missionary asked him if he had not a letter from Beni. "Certainly," replied the captain, "but I have come from my ship without it; I will return for it immediately." He went off to his vessel, and wrote an order, with which he returned to the shore; affirming it to be from Captain Chase, he put it into the hands of the Missionary. The natives are very unsophisticated, at times, in the expression of their sentiments; and looking the captain significantly in the face, the teacher, in his broken English said, "You a liar, you a thief, you want to steal this property—you no have it." The captain being much enraged at this salutation, or more probably at being disappointed of his expected booty, began to bluster and storm. The teacher, however, took the captain by the hand, led him into his house, and opened his native journal, in which he had taken the precaution to get Captain Chase to write; placing the forged paper by the side of the writing in the

journal, he repeated his charge—"You a liar, you a thief, you shall not have this property." The captain threatened to go on board, load his cannon, and take it by force. He left the shore in anger, to carry his threat into execution; he, however, hoisted his sails and took his departure. We know not from whence he came nor whither he went. This circumstance shows that the conduct of civilized visiters is not, at all times, calculated to raise the European character in the estimation of the natives. It shows, also, that the natives are not destitute of good sound common sense; while at the same time it exhibits, in a striking light, the advantages the people have derived from education.

Captain Chase rewarded the natives for the assistance they rendered, in saving the cargo and stores of the vessel, by giving them a portion of the oil. They immediately formed a Native Missionary Society, and contributed a considerable part of what they had thus obtained, in aid of the funds of the institution, from whose operations they had derived so much advantage; and in a visit I paid them some time after, they presented me with a set of bills for 66*l.*, which they had received from the captain to whom they had sold their contributions! It was with much pleasure that I transmitted this expression of their gratitude to the Treasurer of the Society.

This Island was visited by the Deputation,* some

* The Rev. D. Tyerman, and G. Pennet, Esq., sent by the Directors to visit all these stations.

twelve or fifteen months after the introduction of the Gospel; respecting which, in their communications, they remark, "Now the designs of God, in sending us winds which we thought adverse, were explained, in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the Gospel had reached its shores." A pier, a quarter of a mile in length, had been constructed of vast coral blocks, as at some of the Society Islands, which afforded a convenient landing-place. We were kindly invited to the houses of the missionaries, when we received every possible attention both from them and from the natives, who supplied us with baked pigs, fowls, and yams in profusion.

Besides the two comfortable houses of the Missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native Missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no con-

gregation could have behaved with more propriety; all was solemnity.

Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the "word of God," which in these islands is really going "forth conquering and to conquer." These were "spears," not, indeed, "beaten into pruning-hooks," but converted into staves to support the balustrade of the pulpit staircase; for the people here "learn war no more," but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, "What hath God wrought!"

By the remarkable success that had attended the introduction of the Gospel to Rurutu, our own minds, as well as those of our people, were powerfully awakened to the great importance of extending the benefits and blessings of the Gospel; and, under the excited and delightful feelings thus produced, we, with our native teachers, took an affectionate leave of our people, and beloved colleagues, Mr. and Mrs. Threlkeld. On the arrival of the vessel at Aitutaki, we were very soon surrounded by canoes; the natives were exceedingly noisy, and presented in their persons and manners all the wild

features of savage life. Some were *tatooed* from head to foot; some were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures. We invited the chief Tamatoa on board the vessel. A number of his people followed him. Finding that I could converse readily in their language, I informed the chief of what had taken place in the Tahitian and Society Islands with respect to the overthrow of idolatry. He asked me, very significantly, where great *Tangaroa* was? I informed him that he, with all the other gods, was burned. He asked me where Koro of Raiatea was? I replied, that he too was consumed with fire; and that I had brought two teachers to instruct him and his people in the word and knowledge of the true God, that they also might be induced to abandon and destroy their idols, as others had done. On my introducing the teachers to him, he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain with him. He seized them with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief's promising me that he would treat the teachers with kindness, and afford them protection, taking with them their little store, they got into his large canoe, and the natives paddled off to the land, apparently greatly delighted with their treasure. We had with us our only child, a fine boy about four years of age. He was

the first European child they had seen, and attracted much notice, every native wishing to rub noses with the little fellow. They expressed their sorrow that so young and lovely a child "should be exposed to the dangers of the wide-spreading boisterous ocean," and begged hard that I would give him to them. I asked them what they would do with him, for I feared they were cannibals. The chief replied, that they would take the greatest care of him, and make him king. As neither his mother nor myself were ambitious of royal honours for our dear boy, we declined their offer. The people becoming clamorous in their demands for the child, and a good deal of whispering going on among them, with significant gestures, first looking at the child, then over the side of the vessel, his mother was induced to hasten with him into the cabin, lest they should snatch him from her, leap with him into the sea, and swim to the shore. In the course of conversation with the chief, I learned that several islands, of which I had heard our natives speak when reciting their legendary tales, were not far distant, and that some of them were very populous, especially Rarotonga. This information much increased in my estimation the interest of the Aitutaki Mission.

Thus it will appear that the year 1821 was fraught with important events. It was, in fact, a year of great things. In this year our native Missionary Society was formed, and our first missionary meeting held. In this year, also, our missionary interest was excited by a striking providence, which

ended in the utter renunciation of idolatry, and the reception of the Gospel, by the inhabitants of Rurutu. In the same year, too, by distressing afflictions, which we deeply deplored at the time, operations for extending the boundaries of the Redeemer's kingdom were commenced, which have been attended with the most delightful results, and which have been continued with great success ever since.

It is the more remarkable, as we expected that my labours in that part of the missionary field were about to terminate; for we had actually made preparations for returning to England in the vessel that brought home the missionary contributions. But feeling a reluctance to abandon the work, we determined to try the effect of a visit to New South Wales.

Thus we are able to recognise the gracious hand of God in all that has transpired. We little thought at the time to what these things would grow. But He in whose work we were engaged is the Wonderful Counsellor, the government is upon his shoulders, and he overrules all human events for the furtherance of his designs of mercy. We shall find much pleasure as we proceed in noticing the numerous and striking interpositions of God on our behalf.

CHAPTER IV.

Mission from Aitutaki—Tradition about Rarotonga—Voyage of Messrs. Bourne and self—Success at Aitutaki—Our Intercourse with the People—Information about Rarotonga—Search of it—Papeiha's Narrative.

HAVING derived much advantage from a few months' residence in New South Wales, we returned, with recruited vigour, to our delightful labours, after an absence of about eight months, and were cordially welcomed by our beloved brethren and people.

In April, 1822, we received letters from Papeiha and Vahapata, stating the dangers to which they had been exposed, and the partial success that had attended their efforts, and requesting that two more labourers might be sent to assist them. The vessel which brought these had touched at Aitutaki, on her way from the Society Islands to New South Wales, by which we had sent books, presents, and letters. With these Faaori, a native of Raiatea, was sent on shore. The idolaters crowded around him, seized him, led him before the marae, and delivered him formally up to their gods. Faaori, looking up at an immense idol, struck it, and said to the idolaters, "Why do you not burn this evil spirit, and this marae? They are Satan's: why do you suffer them to remain? What you are now regarding is all deceit." The idolaters replied,

"We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth." Faaori answered, "This is the truth that your teachers have brought you; receive it, and be saved." Upon hearing which, they said to him, "When you return, tell Viriamu, (Mr. Williams,) if he will visit us, we will burn our idols, destroy our maraes, and receive the word of the true God." Together with this communication, we received the very important information, that there were several natives at Aitutaki, from an adjacent island, called Rarotonga, who had embraced the Gospel, and were very anxious to return to their own island, with teachers, to instruct their countrymen in the same blessed truths. These circumstances appeared to us providential openings for the introduction of the Gospel into the whole group of islands, respecting several of which I received information when I first visited Aitutaki. Of Rarotonga, also, we had heard much from our own people; for, in many of their legendary tales, especially in those of their voyagers, Rarotonga is frequently mentioned.

In conversation with an old priest, who at that time was a decided and excellent Christian, respecting the situation of Rarotonga, he informed me that there was a tradition that it was formerly united to the southern extremity of Raiatea, but that the gods had carried it away. I asked him whither they were said to have conveyed it? when he replied, that he did not know, but it was be-

lieved they had taken it to the south. Upon this, I inquired the reason of the gods' carrying away so valuable a neighbour as an island and its inhabitants? and he informed me that the natives of Rarotonga, in the exercise of their piety, had made a large drum, called Tai-moana, or the Sounder of the Seas, which they sent, by the hands of two priests, as a present to Oro, the god of war, whose residence was the great marae, at Opoa, in Raiatea, and that, after the priests from Rarotonga had dedicated Tai-moana, some untoward circumstance occurred, which induced the Raiateans to kill them. The gods were so much enraged that persons who had brought so valuable a present should be killed, that they took up the island, with its population, and carried it completely away. From some parts of this fabulous legend, we were convinced that the island was in existence, and that it was an island of considerable importance. From another tradition, which stated what was universally believed, we learned that a chief named Iouri, many years ago, built a large native *pahi*, or ship; and being a person of an enterprising spirit, he determined to go in search of other countries, when, after traversing the ocean for a length of time, he reached Rarotonga; from which place he returned in safety to Raiatea, bringing with him a female, who became the wife of Tamatoa, the king of that island, and an ancestor of the late excellent chief of that name. From hence, also, Iouri brought a quantity of *mahi*, or

preserved bread-fruit, which was dedicated to the god Oro, at the celebrated marae at Opoa, in Raiatea, the grand emporium of idolatry to Tahiti, the Society, and the surrounding islands; and from that time it became an object of ambition with every adventurous chief to discover other lands, and, on his return, to bring some article of value to his own island. The information thus obtained was, that Rarotonga was a large and beautiful island, with a population so great, that it was divided into nine-and-twenty districts. This traditional information, as to the existence of the island, was now confirmed beyond the possibility of a doubt, as there were several people at Aitutaki from the very island, anxiously waiting an opportunity to return home, to make known to their deluded friends and countrymen the wonderful tidings of which they were in possession.

After consultation and prayer with my esteemed colleagues, Messrs. Threlkeld and Bourne, it was determined that Mr. Bourne and myself should embrace the first opportunity of proceeding to the island of Aitutaki, by hiring a vessel for the purpose; that we should also take a number of native Missionaries with us, search for Rarotonga, and attempt to introduce the Gospel into every island of the Hervey group. And little as we think of it now, it was a great undertaking at that time, when nothing accurately was known of the islands or their inhabitants.

Four Missionaries, with their wives, were selected from our church at Raiatea, and two from

Tahaa. These were set apart for their work by a solemn service on the evening preceding our departure. Our people took so lively an interest in the undertaking, that, by their willing contributions, they completely equipped the Missionaries for the voyage and for their stations, without any expense to the Society, except the hire of the vessel.

After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, "Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitatuki!" Finding, however, that we did not repose entire confidence in their assertions, some held up their hats,* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the pos-

* The European shaped hat was worn only by the Christian party, the Idolaters retaining their heathen head-dresses, war-caps, &c.

session of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added, that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. Joy beamed in every countenance, and gratitude glowed in every heart, at hearing this good news. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion.

Shortly after landing, we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their maraes, embraced the Gospel of Christ, and erected so fine and large a house for the worship of the one living and true God. We also informed

them, that we had brought two more teachers, who, with their wives, would reside with them, and to whom they must show kindness. We further intimated, that, if agreeable, we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean, and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said no, but wished that we would continue to talk to them, for they were delighted to hear us. After this interview, we went to see the chapel. It was a fine building, from 180 to 200 feet in length, and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raiatea. The pulpit was rather singular, alike in its size, construction, and appearance, being about two yards square, made of wattling, and plastered with the same materials as the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teacher's house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set to the people. Posts, for houses on a similar plan, were collected in every part of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth, in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people

I had ever witnessed; now they had become mild and docile, diligent and kind.

Next day, while in the midst of an interesting conversation, our attention was arrested by a ringing sound. This was produced by striking an axe with a stone, which contrivance was a substitute for a bell. The ringer, or rather striker, was followed by a number of men and women decently dressed in white cloth. And when the congregation was assembled, we entered the spacious chapel. The six teachers, with their wives, together with Papeiha and Vahapata, took their seats in front of the pulpit. As they were all clothed in European dresses, their appearance excited much surprise and interest; indeed, it was to the Aitutakians an ocular demonstration of the beneficial effects of Christianity. My esteemed colleague commenced the service with reading, singing, and prayer. I then preached my first sermon to them from one of the most delightful texts in the Bible, "God so loved the world," &c.; and I may add, at all the islands I have visited, from that time to the present, my first address has invariably been founded either upon that passage, or upon 1 Tim. i. 15, "This is a faithful saying," &c. It was, indeed, a delightful sight to behold from 1500 to 2000 people, just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending, with glistening eyes and open mouth, to the wonderful fact, that "God so loved the world, as to give his only begotten

Son." Many of them, however, were dressed very neatly; and I could not help contrasting their appearance with that which they presented on our first visit. At that time, also, they were constantly killing, and even eating each other, for they were cannibals; but now they were all, with one accord, bending their knees together in the worship of the God of peace and love.

The grandfather of the young king expressed a wish to accompany us to Raiatea; and as it would afford him an opportunity of witnessing the beneficial effects of the Gospel in the Society Islands, and be a source of much gratification to our own people, we thought it desirable to accede to his request. We were desirous also that the young king, his grandson, might accompany him; besides which, we had an impression that they might be of great service to us at the various heathen islands which we intended to visit.

The natives of Rarotonga also were desired to prepare themselves for their voyage. The Aitutakians endeavoured to dissuade us from going to Rarotonga, by assuring us that the Rarotongans were a most ferocious people, that they were horrid cannibals, and were exceedingly treacherous; and they feared, if we were determined to go, we should lose our lives. This was very important although discouraging information.

Wishing for a few quiet hours to consult respecting our future proceedings, we determined to spend the evening on board the ship. The gods and bundles of gods, which had escaped destruction,

thirty-one in number, were carried in triumph to the boat; and we came off to the vessel with the trophies of our bloodless conquest, "rejoicing as one that findeth great spoil."

After much consultation on the subject, we determined, at all events, to go in search of Rarotonga, concluding that the work must have a commencement; that it would, at all times, be attended with danger; that natives of the island had been providentially thrown in our way; that we had come for the purpose of attempting to introduce the Gospel among them; and that, therefore, after taking every precaution which prudence suggested for our own safety, we would commit ourselves to the protection of Him in whose work we were engaged. We concluded also to take Papeiha with us, as he would be of great service in our intercourse with the people.

During the time we spent at Aitutaki, many incidents occurred, of which the following is a specimen :—

While walking through the settlement, we saw two grim-looking gods in a more dishonourable situation than they had been wont to occupy, for

they were sustaining upon their heads the whole weight of the roof of a cooking-house. Wishing to make them more useful, we offered to purchase them from their former worshipper. He instantly propped up the house, took out the idols, and threw them down; and, while they were prostrate on the ground, he gave them a kick, saying, "There—your reign is at an end."

On receiving two fish-hooks, he was highly delighted. What a revolution of sentiment and feeling! A few months before, this man was a deluded worshipper of these senseless stocks!

After giving the teachers such advice and instructions as we deemed necessary, and exhorting the chief and people to abandon all thoughts of war,

to treat captains and crews of ships with kindness, to be upright and honest in their dealings with them, to be kind to their teachers, and diligent in attending to their instructions. We then took our leave of Aitatuki with feelings of the liveliest and most devout gratitude to God, having derived from the visit great encouragement to proceed in our work.

We traversed the ocean for several days in search of Rarotonga, but without success. During this time I received from Papeiha an interesting detail of the dangers to which the teachers had been exposed, the labours in which they had been engaged, and the circumstances by which the people of Aitutaki had been induced to abandon idolatry. It would occupy too much space to narrate more than a few particulars. On landing, they were led to the maraes, and given up formally to the gods: the poor deluded people little imagining that, in a few short months, by the instrumentality of the very persons they were thus dedicating to them, "their gods would be famished out of the land." Subsequently, war had thrice broken out, and all their property had been stolen from them. But when I asked Papeiha if they were not discouraged by these frequent wars—"No," he replied, "we knew that all was in the hand of God; and we believed that he would make it a means of overthrowing idolatry in the island."

The first favourable impression appears to have been produced by a tour which the teachers made of the island. They stayed a few days at every dis-

trict, conversing with the people, and teaching them the alphabet, and the Lord's prayer. On reaching the district of Tautu, they held, in the presence of a great assemblage of people, an argument with an old priest, who vociferated, "*Te-erui* made all lands, he made Aitatuki; and after he had made it he gave it its present form, by moulding it with his hands." The teachers answered, that it was not so; that God alone had power to create, and that he made Aitutaki, and every other land. The priest continued vociferating upon the greatness of Te-erui, and asserted that he was the first man. The teachers asked him who was Te-erui's parent. He replied, "O Tetareva." They then inquired of him whence Tetareva came; he said, "From Avaiki." They desired to know where Avaiki was; he said, "It is beneath: *Te-tareva* climbed up from it; and because he arrived at the top he was called by that name;" whereupon the teachers said, "This land, then, was made before *Te-tareva* arrived?" "Most certainly," replied the priest. "Then," continued they, "How can Te-erui be the maker of a land, which you say was made before even his parent Te-tareva came up from beneath?" This appeared to perplex the priest, and he was silent. They then addressed the assembled multitude, upon the being of God, affirming, that before any thing was made he only existed, and that he was without beginning, and is without end. From this topic they proceeded to speak of angels, and of one portion of them falling

from their original happiness, which was followed by a detailed account of the creation of the world. All this was new to the people; and the interest excited by the announcement appears to have been intense; for, if the slightest noise was made, there was a general cry of "Be still, be still, let us hear." Thus encouraged, the teachers went on to describe the creation of our first parents; their being placed in the garden of Eden; their transgression, with its consequences; and the love of God in giving his dear Son, to die a sacrifice for sinful man. On hearing which, they exclaimed, with one accord, "Surely this is the truth; ours is all deceit." From that time many began to listen attentively, and to believe what they heard.

CHAPTER V.

Papeiha's Narrative continued—Remarkable Incidents at Tahiti—Effect upon the Aitutakians, at seeing Lime burnt—Unsuccessful Search for Rarotonga—Go to Mangaia—Incidents there—Abandon it, in consequence of the cruel Treatment the Missionaries' Wives experience.

THE progress of Christianity appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December, 1822, rather more than a year after my first visit; when two circumstances contributed to the utter overthrow of idolatry in the of Aitutaki. The first was the arrival of the island vessel from Raiatea, which we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare, and to bring them presents and information from their friends. This was believed by a few; but the greater part called them "Two logs of drift-wood, washed on shore by the waves of the ocean;" and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and as the captain showed kindness to the chiefs, and made several of them presents of axes, and other useful things, their opposition to the teachers was not a little subdued.

There being no quadrupeds in the island, but a few millions of rats, we sent from Raiatea a number

of pigs and goats; with a variety of other articles, which our people had contributed. The teachers gave the pigs and goats to the king's grandfather, and he, on the following morning, distributed them among the various chiefs of the island. A powerful impression was thus very generally produced in favour of Christianity. "Behold," said the people, "we called these men drift wood, and they have rich friends, who have sent an English ship to inquire after them, and bring them property, such as we never saw before! We ridiculed and called them liars, and behold they are men of truth." A few days after the vessel had sailed, a general wish was expressed by the people to renounce heathenism, and place themselves under Christian instruction. The old grandfather of Tamatoa, however, was firm in his determination to adhere to his heathen superstitions: for being, at this time, in the midst of an idolatrous feast, which was of several weeks' continuance, notwithstanding the wishes of the people, the old chieftain determined to remain at the marae and complete the sacred ceremonies. While yet there a beloved daughter was taken dangerously ill. The priests were immediately on the alert, presenting numerous offerings and invoking the gods from morning till evening, day after day, in order to induce them to restore the child to health. The disease, however, increased, and the girl died. The chief was so much affected at the death of his daughter, that he determined at once to abandon the gods, who were so ungrateful as to requite his

zeal with such manifest unkindness, and, therefore, sent his son early the next morning to set fire to his marae. Two other maraes near it caught fire and were also consumed. The son, enraged with the gods for destroying his sister, went to a large marae, before which the people were presenting their offerings, and attempted to set it on fire; but was prevented by the worshippers, who seized and dragged him away.

By such circumstances does God, in numberless instances, work upon the minds of men. This remark may be illustrated by two important incidents which occurred at Tahiti, one of which resembled that which took place at Aitutaki.

When Pomare, the king of Tahiti, first determined to embrace Christianity, and attempt the introduction of it among his people, before taking any decided steps, he convened a number of powerful and influential chiefs, and stated his wishes to them. Very many made strong objections to the proposed innovation; but Tenania and his wife, who were reigning chiefs of a neighbouring island, cordially approved of the king's proposition, stating that they themselves had almost come to a determination to burn their god. This feeling had been induced by the death of a beloved and only daughter who was to inherit their titles and estates; and, as might be expected, was the object in which their affections centered, and on whom their hopes were placed. She was a fine girl, about fifteen or sixteen years of age, and when she was unexpectedly taken

ill, every priest of note far and near was applied to, and every god propitiated with the most costly offerings which it was in the power of this mighty chief to command. Still the disease increased and the child died, and as this happened only a short time before Pomare made his important proposition, Tenania and his wife were then prepared to enter most cordially into the king's wishes; for they were bitterly enraged against the gods they had in vain endeavoured to conciliate. Thus Pomare had the influence of a powerful chief on his side, on the very first announcement of his intentions. Tapoa, another chief of equal name, was present at this important consultation. He was a mighty warrior, the Buonaparte of the Tahitian and Society Islands; and having conquered all the latter, had come to Tahiti, ostensibly to assist Pomare in regaining his ascendancy in that island, but actually, to conquer it for himself. Tapoa was a bigoted idolater, and, at the meeting in question, expressed his full determination to oppose, in every possible way, so impious an innovation as the destruction of the gods. Although ill at the time, he removed immediately to Tahiti, for the purpose of making arrangements for the battles he expected to fight; but disease made rapid inroads upon his constitution, and he died very shortly after he had attended the meeting of his brother chieftains. It is the general opinion of intelligent natives to the present day, that, had Tapoa lived, Christianity could not then have been introduced among the people. These events there-

fore, shew us that, although the age of miracles has ceased, God has ample means of effecting the purposes of his love by the ordinary interpositions of his providence, which are equally mighty to the pulling down of the strongholds of heathen superstition, and in removing obstacles to the progress of his truth.

As at Tahiti, so at Aitutaki, the downfal of idolatry was accelerated by ordinary occurrences, in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people of Aitutaki, by the circumstances I have narrated, that on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of Barringtonia and *mape*, or chestnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, he exhorted them to let their "strength, devotedness, and stedfastness in the service of the true God, far exceed." He then made the two following propositions:—first, "That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the word." The second proposition was, "That they should commence immediately building a house in which to worship Jehovah." To both of these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained unmutilated.

The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the gospels and elementary books. Thus were

the labours of two comparatively weak instruments rendered "mighty through God" in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the by-gone generations of this verdant little island, and held them bound in its fetters.

They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the frame-work was up, they took a reed's length of thatch and thatched up to the ridge pole, and when the people saw how it was done, they were so diligent in their good work that in two days the whole roof, 200 feet in length, was completed.

Having been taught at Raiatea, the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of fire-wood, and when this was done, they requested them to send to the sea for a quantity of coral rock, which was brought to the shore and piled upon the fire-wood. The people did what they were desired, but could not imagine what all this singular process of preparation was to effect. At length, the teachers requested them to set light to the fire-wood; and, as soon as it began to blaze, they could contain themselves no longer, but commenced shouting, "Oh these foreigners, they are roasting stones! they are roasting stones! come

hurricane and blow down our bananas and our bread fruit, we shall never suffer from famine again: these foreigners are teaching us to roast stones." The teachers told them to wait patiently and they would see the result. At daylight the following morning, they hastened to the spot, and, to their utter astonishment, the burnt coral was reduced to a beautiful powder, and they were so surprised and delighted at its softness and whiteness, that they actually whitewashed their hats and native garments, and strutted about the settlement admiring each other exceedingly. A space in the chapel being wattled, the teachers mixed up a portion of the "roasted stone," with some sand, and plastered it on the space which had been prepared, taking care to cover it up with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning, they all hastened to see this wonderful sight. The chiefs and common people, men, women and children, hurried to the spot; and when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired, "Wonderful, wonderful,!" The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God, and regard his good word." Thus singu-

lar and beneficial was the impression produced by the introduction of useful arts among this people.

Not succeeding, after six or eight days' search, in discovering Rarotonga, we steered for Mangaia. On reaching the island, we descried a number of the natives on a sandy beach, waving a white flag, which is a signal universally understood in the islands of the Pacific, as intimating a wish for friendly intercourse, or rather, that the parties waving it should be approached. We replied by a similar signal, to induce them to come off to us, but as they showed no disposition to accept our invitation, a boat was lowered from the vessel, and Papeiha, with two other teachers, approached the shore. We gave them strict injunctions not to land, but to converse with the natives from the boat, stating who we were and the object of our visit; and to endeavour by all means to induce the chief of the island to come off with them. The boat returned without success. After some time, two canoes approached us, and our boat went towards them, on perceiving which, they paddled away as fast as it was in their power, leaped on shore, seized their spears, and placed themselves in an attitude of defence. The boat again returned without accomplishing the object of our wishes. The natives came off a third time, when we sent our boat again toward them; and by the exhibition of knives and mother of pearl oyster shells, they were induced to allow themselves to be brought to the

vessel. After we had so far succeeded, we found equal difficulty in getting any one of them to ascend the ship, although we presented to them the chiefs from Aitutaki and the people of Rarotonga, who used all their eloquence to convince them that there was nothing to fear, for that ours was "a ship of God." After much persuasion, one man ventured on board, and the other, as soon as he perceived that the canoe was unloosed from the boat, paddled off in great glee, and appeared determined not again to place himself in so much jeopardy, by approaching the vessel. The man who had ventured on board was much agitated; and every muscle in his Herculean frame appeared in motion. He inquired particularly the vessel's name, saying, that it was the second they had seen; Tute, (Captain Cook's,) being the first. Being near the landing place, we proposed that he should accompany the teachers to the shore, and apparently delighted with the proposition, with hasty steps he descended the ship's side into his canoe, under a pretence of throwing out the water; but finding himself once more safely seated in his own little bark, he untied the rope and paddled away as if for his life, not staying even to gaze upon the dangers he had escaped. Thus our hopes were again blasted. In a consultation upon the subject with the teachers, Papeiha said to us, that he should have no objection to land among them. There being no openings in the reef, through which the boat could pass to the shore, with a readiness and devotedness that heightened him in the estimation of every one present, he offered to

leap into the sea and swim through the surf. Being accoutred for his daring exploit, he went into the boat; and on reaching the reef, which extended but a few yards from the shore, he perceived that the natives were all armed, some with stones in their slings, and others with their spears poised, ready in a moment to defend their island against the expected invasion. Papeiha addressed them, saying, that we were peaceably disposed, and that he was coming on shore; but, unless they would tie their spears in bundles with their slings, he would not venture among them. They immediately did as he proposed, when this devoted man dived into the sea, and was borne on the top of a billow to the shore. Encouraged by his kind reception, he stated to the chiefs and assembled multitude, who we were, and what was the object of our visit; and also informed them that we had with us two teachers and their wives, whom it was our wish to settle among them. They told him that they should be glad to receive instruction, and requested that he would go to the vessel, and return with the teachers immediately. Papeiha accordingly came off, and informed us of all that had taken place; stating, at the same time, that he thought they were an inoffensive people, and that no danger was to be apprehended from them. Some property was immediately put into the boat; and two teachers, with their wives, attended by our veteran pioneer, went to the shore.

By the time of their return, the natives had unloosed their spears, and again presented a formi-

dable appearance, but upon being desired to bind them up, as they had done before, they did so, and our people landed. No sooner had the teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties, the gods. But what completed the catastrophe was their conduct to the poor females, the teachers' wives, whom they carried into the woods and were proceeding to treat with great brutality, when terrified at the report of a small cannon which we fired off from the vessel, they ran away. We immediately sent the boat and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud, and their shirts and gowns were hanging in ribands about them. Papeiha up-

braided the chief with his perfidious conduct in inviting them on shore, and then suffering them to be ill-treated. He told him also that they, like himself and his people, were formerly ignorant of the true God, and the way of salvation by Jesus Christ; that Christians from England had come to instruct them, and that now they were desirous of imparting the knowledge of the same precious truths to others. The chief wept, and assured him of his sorrow; but stated, that in his island, "all heads being of an equal height," his influence was not sufficient to protect them; and, therefore, much as he himself wished them to stay, he would rather they did not come on shore again. The chief, it must be allowed, did every thing in his power to protect them: and succeeded in rescuing one of the females, when in the extremity of peril. The husbands being thrown and held down by the natives, were prevented from rendering any assistance to their wives; and our valuable missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head, and commenced twisting it for the purpose of strangling him; but he had, however, the presence of mind to introduce his hand into the aperture, which preserved his throat.

Thus our pleasing anticipations were frustrated, and our poor people suffered the "loss of all things," in attempting to introduce the Gospel into this island.

* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

We left the island with feelings of deep regret, but resolved to embrace the first opportunity of sending two single men, who, we had every reason to hope, would suffer no otner inconvenience than the loss of their property. A few months after our return to Raiatea, the Deputation intending to touch at Mangaia, on their way to New South Wales, it was determined that several teachers should accompany them. Davida and Tiere, two unmarried members of the church at Tahaa, offered their services to carry the Gospel to that island. On arriving at it, these two devoted men, as Papeiha had done before them, leaped into the sea and swam to the shore, taking nothing with them but the light dresses which they wore, and a portion of the New Testament in the Tahitian language, which was carefully wrapt up and tied upon their heads. Contrary to expectation, they were kindly received, an afflicting dispensation of Providence having very much subdued the violent spirit of the people, and prepared the way before them; for soon after our visit, a disease broke out which was exceedingly fatal; the infant and the aged, the chieftain and the peasant, fell alike beneath its deadly influence. Ascribing this calamitous visitation to the vengeance of the "God of the strangers," whom they had ill treated, they collected all the property they had taken from us, and cast it into an immense cavern in one of the mountains; making a vow to "the God of the strangers," that "if he would suspend the execution of his vengeance, and conduct his

worshippers again to their island, they would receive them kindly, and give them food to eat."

Thus again we had the pleasing task of recognising the timely interposition of an all-wise and overruling Providence, adapting the means he employs to the circumstances of the people whose minds are to be influenced. And it must be allowed that the event just narrated was calculated to produce as powerful an impression upon the minds of such a people, as if they had been eye-witnesses to a miraculous display of Divine power.

CHAPTER VI.

Visit to Atiu—Conversion of the King—The Power of Scripture Truth—The Discovery of Mauke—Introduction of Christianity into it and Mitiaro—Lord Byron's Testimony—Regard to the Sabbath-day by a Native Crew—Go again in search of Rarotonga.

On leaving Mangaia, we steered for Atiu. To this island, our brother missionary, Mr. Orsmond, had sent two teachers, some two or three months before our arrival. We found them in a most pitiable condition, having been stripped by the natives of every article of property, suffering exceedingly from hunger, and much disheartened by their want of success. We had not been long near the island, when we perceived a large double canoe approaching us, in the centre of which, on an elevated stage, was seated the principal chief. His person was tall and slender, and his aspect commanding. He was clothed in a white shirt, having a piece of Indian print girt round his loins; his long and beautiful black hair hung gracefully over his shoulders, or waved in the passing breeze, as, with the motion of his body, he kept time to the rowers. We gave him a hearty welcome on board. Our friend from Aitutaki was so full of zeal for the conversion of his brother chieftain, that, as soon as he reached the deck, he led him away from us, and commenced his

work by informing him that the maraes of Aitutaki were demolished, the great idols burnt, and the smaller ones were on board the ship, to be conveyed to Raiatea, the island from which the teachers came who had instructed him. To this he added, that a large white house made of "toka tuniu," burnt or roasted stone, had been erected, and dedicated to the worship of Jehovah, who was the only true God. "All our offerings to our false gods," continued this now Christian chief, his countenance gleaming with animation as he spoke, "cannot procure us pardon; but God has given his son Jesus Christ to die for us, and through Him mercy is bestowed. I am come," said he, "to advise you to receive the good word. Our gods were one formerly, mine are now all abandoned, many of them destroyed; let us both worship one God again, but let it be the true God." In confirmation of his statements, he led the astonished chieftain into the hold of the vessel, and exhibited to his view their once dreaded, and, as they imagined, powerful gods, which were there lying in degradation. By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, "with part thereof he

roasteth roast, and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God." Nothing could be better calculated to make an impression on the mind of an intelligent South Sea islander than these inimitable verses of inspired truth; indeed the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas,—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative of *moa*; and all that pertains to food, and the cooking of food, the superlative of *noa*. The idea now, for the first time, darted, with irresistible force, into the mind of Romatane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired, and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up, and stamping with astonishment that he should have been deluded so long, and expressing his determination never again to worship his idol gods. "Eyes, it is true," said he, "they have; but wood cannot see; ears they have, but wood cannot hear."

Very early the following day, the teachers came to

us with this pleasing intelligence; and in a subsequent conversation with the chief, he expressed to us his full determination to demolish his maraes, to burn his idols, and to commence immediately erecting a house for the worship of Jehovah. We proposed that he should accompany us to the Society Islands; to which he objected, saying, that he should not go under the same favourable circumstances as his brother chief from Aitutaki; besides which, he wished at once to commence the good work, and expressed a desire to purchase an axe from us, with which to cut down trees for the posts of "God's house." The chief was now in haste to leave us; but having heard that there were two small islands in the vicinity of Atiu, one of which was unknown to Europeans, we determined to go in search of them; and learning that Roma-tane was the chief, we proposed that he should accompany us, and use his influence in procuring a favourable reception for the teachers who were repulsed from Mangaia. In addition to this motive, we thought that a few days' further intercourse with us might prove beneficial to our new convert, and were therefore glad when he acceded to our proposal. The first evidence which he gave of his sincerity, was an authoritative command that no person should cut and scratch their heads and faces on account of his absence; which they commonly do, under such circumstances, with sharp stones and sharks' teeth. On our arrival at Mitiaro, the king sent for the resident chief of the island, to whom he stated that the ob-

ject of his visit was to exhort him and the people to burn the maraes, abandon the worship of their gods, and place themselves under the instruction of a teacher whom we were about to leave with them, and who would teach them the word and worship of the true God, Jehovah. He wished, moreover, that the house they were erecting for himself should be converted into a house of prayer, under the direction of the teacher. The people listened with astonishment, and inquired if the gods would not all be enraged, and strangle them. "No," replied the king, "it is out of the power of the wood, that we have adorned and called a god, to kill us." "But," said one, "must we burn Taria-nui?" or Great Ears*. "Yes," replied the king, "commit him and all the evil spirits to the flames." He then requested them to behave with kindness to Taua the teacher, and give attention to his instructions. They asked the king if he would not come to the celebration of the great festival which he had ordered them to prepare. He replied that he should come, but that it would be on a different business. "I shall come," said the chief, "to behold your steadfastness in this good work, and your kindness to the teacher you have received."

Having been graciously prospered to the utmost bounds of our expectations at Mitiaro, we proceeded, with grateful hearts and excited expectations, in search of Mauke, which we succeeded in finding, without much difficulty, the chief having

* The name of the god of which the king himself was the priest.

directed us correctly. On arriving at this island, the king conducted the teacher and his wife to the shore. Tararo, the chief, with a number of the people, were waiting on the beach to welcome their king. The first words he uttered as he leaped on the shore were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will instruct you. Let us destroy our maraes, and burn all the evil spirits with fire; never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He exhorted them also to erect a house in which to worship the true God, and to be diligent in learning his good word. After the astonishment produced by the king's address had subsided a little, the natives replied, that as he assured them that it was a "good word and brought salvation," they would receive it, and place themselves under the instruction of the teacher. The king then invited the principal chief Tararo and his wife to attend family worship that evening, to which they consented. After this, they inquired of the king when they might expect him at the great festival, which they were preparing for him; and at another, called Takurua, at which the most obscene ceremonies were performed. He replied, that "all those infamous customs, connected with the worship of their false gods,

should now be abandoned; but that he would visit them again, to behold their steadfastness in the good word." After this, he exhorted the people to behave kindly to Haavi and his wife, and to supply them with plenty of food. He then gave them a new house which had been erected for himself, shook hands with them affectionately, and came on board the vessel. Were three islands ever converted from idolatry in so short a time! so unexpectedly!—islands almost unknown, and two never before visited by any European vessel! In, as it were, one day, they were induced to consent to the destruction of what former generations had venerated, and they themselves looked upon as most sacred.

It is a pleasing reflection, that the very first vessel which visited the islands of Mitiaro and Mauke carried the glad tidings of salvation to them. In this people the words of the Psalmist have a striking fulfilment: "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." The sun had risen with his wonted splendour, gilding the eastern heavens with his glory; and little did the inhabitants of Mauke and Mitiaro imagine, that before he retired beneath the horizon in the western sky, Ichabod would be written upon the idolatry of their ancestors. How sudden and unexpected, at times, are the gifts of a bountiful Providence! How unlooked-for, unsought, the communications of God's mercy! The king of Atiu came on board

of our vessel to gratify his curiosity, and was at that time a bigoted idolater, having even threatened to put the teachers to death; but was induced to embrace the truth himself—to use his influence in overthrowing the superstitions of ages in two islands—and then to return to his own, with a full determination to do the same there. Could we be restrained from exclaiming, "It is the Lord's doing, and it is marvellous in our eyes." Our troubles at Mangaia were forgotten in the joy we now experienced, and the present failure at that island was compensated by the abundant success which attended us here.

The next vessel which visited Mauke was his Majesty's superb frigate, the Blonde, commanded by the Hon. Captain Lord Byron, who had just conveyed the bodies of the deceased chiefs of the Sandwich Islands to their own country. From the published Narrative of that voyage I present the following extract:—

Extract from the Voyage of H. M. Ship Blonde, Captain the Right Hon. Lord Byron, Commander.

"On the 8th of August, to our great surprise, land was descried from the mast-head; and as it was uncertain, from its position, whether it was one of the islands discovered by Captain Cook, we bore up for it. A boat was lowered, and Mr. Malden, with a reconnoitring party, proceeded towards the shore, with strict injunctions, however, to be very cautious in endeavouring to ascertain the disposition of the natives, before he attempted to land among them. On our approaching the island, we attempted, by signs, to induce a man to swim off to the boat; this he naturally enough refused to do; but, from his gesticulations, we

understood that there was no landing-place there; yet on the other side of the island we should find one.

Next morning we proceeded to the lee-side of the island, and perceiving several canoes coming off to us, we lay-to for them. The first that reached us was a single man, whose costume soon convinced us that we were not the first visitors of this solitary place. He wore a straw hat, shaped like a common English hat; and besides his *maro*, or waist-cloth, he wore a cloak of *tapa*, of the same form with the South American poncho. While we were questioning our visiter, another canoe of very singular construction came alongside of us. Two persons, who, by their dress and appearance, seemed to be of some importance, now stepped on board, and, to our great surprise, produced a written document from that branch of the London Missionary Society settled at Otaheite, qualifying them to act as teachers in the island of Mauke. They were very fine-looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat, instead of trowsers.

They were much astonished at every thing they saw on board the frigate, though it appeared they were not ignorant of the use of guns and other things; but they evidently had never seen so large a vessel. The galley-fire and the players on wind instruments in the band seemed to surprise and delight them more than any thing. Our bread they ate, after smelling it; but it is impossible to describe their faces of disgust on tasting the wine.

As soon as their curiosity was satisfied, we determined to avail ourselves of their local knowledge as guides, and to go on shore. We embarked in two boats, taking one of the Missionaries in each; but we found the surf on the beach so violent that we got into the natives' canoes, trusting to their experience for taking us safely through: this they did with admirable dexterity; and our passage in the canoes convinced us that no boat of ours could have effected a landing. When we arrived, it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the Missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy

till this sign of friendship had passed; this ceremony being over, they conducted us towards their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space, two handsome canoes were building. They were each eighty feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough over the fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced; and at length, to our surprize and pleasure, terminated in a beautiful green lawn, where were two of the prettiest white-washed cottages imaginable—the dwellings of the Missionaries.

The inside of their dwellings corresponded with their exterior neatness. The floors were boarded; there were a sofa and some chairs, of native workmanship; windows, with venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa, and the floor was covered with coloured varnished tapa, resembling oil cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women.

After partaking of the refreshment offered us by our hostess, which consisted of a baked pig, bread-fruit, and yams, we accompanied the Missionaries to their church. It stands on rising ground, about four hundred yards from the cottages. A fence, composed of the trunks of cocoa-nut trees, surrounds the area in which it stands. Its form is oval, and the roof is supported by four pillars, which bear up the ridge. It is capable of containing two hundred persons. Two doors and twelve windows give it light and air: the pulpit and reading-desk are neatly carved and painted with a variety of pretty designs, and the benches for the people are arranged neatly round. Close to the church is the burying-place, which is a mound of earth covered with green sward: and the whole has an air of modest simplicity, which delighted no less than surprised us."

After giving a short account of the introduction of Christianity among this interesting people, the writer proceeds:—"Thus, in one day, and that the first in which a vessel from the civilized

world touched there, the superstitions of ages were overturned, and the knowledge of the true God brought among a docile and, generally speaking, innocent people.

"On our return to the beach, one of the Missionaries accompanied us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us—the various-tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest-trees—and, above all, the perfect union and harmony existing among the natives—presented a succession of agreeable pictures which could not fail to delight us."

I called at the island shortly after the visit of the Blonde. The Missionaries and people spoke with gratitude and delight of the kindness shown by his Lordship and other gentlemen, while they exhibited the valuable presents they had received from their generous visiters.

The work at Atiu was equally rapid. Messrs. Tyerman and Bennett were the next visiters to that island; and the first intelligence they received on approaching it was, that the whole population had renounced their idols, and had built a large chapel. This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti, to communicate the painful intelligence of the death of Mrs. Threlkeld, the wife of my excellent coadjutor. She arrived in safety at Tahiti, but, on her return to Raiatea, lost her way; we, therefore, concluded that she had sunk, and that the crew had perished at sea. But in this we were happily mistaken; for, after having been driven about the ocean for six weeks,

during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the attention of their brethren the teachers, and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel, and instructing the people: the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. "Now we know," said many, "that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them." Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy, "His ways are past finding out." The crew in this boat would, in all probability, have perished, had it not been for a little pot of rice, which a friend had sent to Mrs. Williams. They had exhausted all their food; and every drop of water, long ago, had been drunk, when they divided out the rice, and eat it, a grain at a time, moistening their mouths, by dipping the fibrous husk of the cocoa-nut in oil, and thoroughly masticating it. They spent their time in reading the Scriptures, singing hymns, and praying to God to preserve them from perishing by famine, or being drowned in the ocean. So great was the

regard they paid to the Sabbath that the individual who had charge of the boat informed me, that, on one occasion, a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished, they held a consultation whether it was right for them to take it, and determined "that they would not catch fish on a Sabbath-day." God graciously heard their prayers; conducted them to Atiu; rendered them useful there, and afterwards restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, "I will have mercy, and not sacrifice," they would have taken the fish.

A variety of interesting little incidents occurred at Mauke and Mitiaro, where the natives had never before seen Europeans or European animals. The simple-hearted inhabitants were much astonished at our appearance, took hold of our hands, smelt us, turned up our sleeves, examined us most minutely, and, being delighted with the whiteness of our skin, concluded that we must be very great chiefs.

When the boat was put into the sea they involuntarily shouted, "It will upset! it will upset! it has no out-rigger!" On seeing the goats, they called to their companions to come and look at the wonderful "birds with great teeth upon their heads." These innocent expressions of ignorant astonishment, with others too numerous to mention, show

the impression made upon a barbarous people by their first intercourse with civilized man. Our fish-hooks, too, they looked upon with ineffable contempt; and placing them beside the thick hooks made from cocoa-nut-shells, pearl-shells, and wood, exclaimed, "If the fish break these that are so thick and strong, alas! for such slender things!"

We had still one more island to seek; and, finding Roma-tane exceedingly intelligent, we inquired of him if he had ever heard of Rarotonga: "Oh, yes!" he replied, "it is only a day and a night's sail from Atiu; we know the way there." This information delighted us; but when we inquired of him the position in which it lay, he at one time pointed in one direction, and at another in quite the opposite. But this was soon explained; for the natives, in making their voyages, do not leave from any part of an island, as we do, but, invariably, have what may be called starting-points. At these places they have certain land-marks, by which they steer, until the stars become visible; and they generally contrive to set sail so as to get sight of their heavenly guides by the time their land-marks disappear. Knowing this, we determined to adopt the native plan, and steered our vessel round to the "starting-point." Having arrived there, the chief was desired to look to the land-marks, while the vessel was being turned gradually round; and when his marks on the shore ranged with each other, he cried out, "That's it! that is it!" I looked immediately at the compass,

and found the course to be S.W. by W.; and it proved to be as correct as if he had been an accomplished navigator. I mention this circumstance, because I think it to be of universal importance to all persons, in every scientific or other expedition, who seek information from natives, as it shows the correctness of their knowledge; but they must be allowed to communicate it in their own particular way. I was struck, a few days ago, in reading the address of R. King, Esquire, the surgeon of the Northern Expedition, who stated, "That the expedition had failed to derive advantage from the information of the natives, by perplexing them with questions, and presenting doubts, instead of allowing them, with charcoal, to draw a rough chart upon a piece of board," &c. So it was with us; and, had we not adopted the method we did, Rarotonga, in all probability, would have been unblessed with the knowledge of salvation to the present day.

When we had accomplished all we could at Atiu, a large double canoe came off for our interesting guest, to whom we presented an axe or two, to cut down trees for posts for the "house of God," with some other useful articles. He then took an affectionate farewell of us, seated himself upon his elevated stage, beat time to the rowers, and hastened on shore to carry the important purposes of his mind into execution;—not, as he came on board, a bigoted idolater, but a convert to the truth!

CHAPTER VII.

Rarotonga discovered—Pleasing and distressing Incidents there—Papeiha's devoted Conduct—Conversation between a Native Sailor and the King—Remarkable Incident of a Heathen Woman—Return Home—Exhibition of the Idols—Native Speeches, &c.

AFTER leaving Atiu, we were baffled and perplexed for several days by contrary winds. Our provisions were nearly expended, and our patience all but exhausted, when, early in the morning of the day on which we discovered the island, the captain came to me, and said, "We must, Sir, give up the search, or we shall all be starved." I replied, that we would continue our course till eight o'clock, and if we did not succeed by that time, we would return home. This was an hour of great anxiety; hope and fear agitated my mind. I had sent a native to the top of the mast four times, and he was now ascending for the fifth; and when we were within half an hour of relinquishing our object, the clouds which enveloped its towering heights, having been chased away by the heat of the ascending sun, he relieved us from our anxiety, by shouting "Teie, teie, taua, fenua nei!" Here, here is the land we have been seeking! The transition of feeling was so instantaneous and so great, that, although a number of years have inter-

vened, I have not forgotten the sensations which that announcement occasioned. The brightened countenances the joyous expressions, and the lively congratulations of all on board showed that they shared in the same emotions; nor did we fail to raise our voices in grateful acknowledgments to Him who had graciously "led us by a right way."

It would be pleasant to linger here, and to describe the varied feelings we experienced, as the lovely island unveiled its beauties to our view. The high mountains, the rocky eminences, and the luxuriant valleys called forth our admiration; the recollection of the degraded state of the inhabitants extorted the tear of sympathy; while the doubtful nature of our reception awakened intense solicitude. We "wondered and held our peace, to wit whether the Lord would make our journey prosperous or not."

On reaching the island, the canoe we purchased at Aitutaki was sent on shore, with one of the natives of Rarotonga, Vahineino, and Papeiha. Meeting with a most favourable reception a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of Temanu trees; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added that we had brought their own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God,

and the way of salvation, by his Son, Jesus Christ. All appeared delighted, and the king determined to come on board, and conduct them to the shore.

We gave the king a most cordial welcome, and introduced to him his people; among whom was his own cousin. He was particularly de lighted to see her; they rubbed noses most cordially, and fell on each other's neck and wept. After much interesting intercourse, it was arranged that the teachers, with their wives, and the natives of Rarotonga, together with Papeiha, should accompany the king to the shore. They did so; and we stood off for the night, rejoicing and praising God for all the delightful and important events of the day.

The king, whose name is Makea, is a handsome man, in the prime of life, about six feet high, and very stout; of noble appearance, and of a truly commanding aspect. He is of a light complexion; his body is most beautifully tattooed, and was slightly coloured with a preparation of turmeric and ginger, which gave it a light orange tinge, and, in the estimation of the Rarotongans, added much to the beauty of his appearance.

Early the following morning, the teachers, with their wives, came off to the vessel; and, to our surprise and deep regret, gave us an account of the terrible treatment the females had experienced during the greater part of the night; exhibiting their tattered garments in confirmation of their tale of woe. It appears that a powerful chief, who

had conquered the principal part of the island, had come, with a large retinue, for the purpose of taking one of the female teachers away, as a wife. He had already nineteen, and the teacher was to be the twentieth, and the chief of the seraglio. Tapaireu, the cousin of Makea, who was a person of influence, and a woman of great intrepidity, argued, wept, and even fought for the preservation of those from whom she had received so much kindness; and to her alone, under God, may we attribute the preservation of the females on that trying occasion. All the chiefs were anxious that the teachers should remain, and said, that it would be very good for the men to stay, and teach them the word of God, and for the chiefs to have their wives.

These statements will give the reader an idea of the licentiousness of heathenism, as it exists before one ray of Christian light has beamed upon its darkness. It so outrages all decency, that the heart is hurried away in horror and disgust from the contemplation of the deep moral degradation into which our race is sunk.

Discouraged by the reception we met with, and being about, for a time, to abandon this inviting field of labour, our excellent friend Papeiha, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga, provided we would send a coadjutor, whom he named, from Raiatea. We rejoiced in the proposition; and leaving his property in the vessel, after taking an affec-

tionate farewell of us, this truly devoted man got into a canoe and went on shore, carrying nothing with him but the clothes he wore, his native Testament, and a bundle of elementary books. The two men and four women, natives of Rarotonga, whom we had brought from Aitutaki, had all embraced Christianity some time before, and promised stedfastly to maintain their profession among their heathen countrymen. Thus Papeiha was not left desolate, but surrounded by a little company who were ardently attached to him, and who were indebted to his instructions for all they knew of the religion of the Gospel. We followed him with the prayer, that his little flock might become the germ of a Christian church in Rarotonga, and that, by their instrumentality, the incorruptible seed of the Word might be scattered throughout its numerous population. Nor were we disappointed; for, by the time Tiberio, Papeiha's colleague, arrived, which was about four months after our departure, he and his little band had received many additions to their number. And when our esteemed friends, Messrs. Tyerman and Bennett, visited the island, which was but little more than a twelvemonth after its discovery, the whole population had renounced idolatry, and were engaged in erecting a place of worship, six hundred feet in length!

To this speedy and delightful result of our labours the various conversations which our people had held with the natives may, in a great measure,

have contributed. Our native sailor Faaori, who was the bearer of the message from Aitutaki, was busily employed during the whole of our stay in hearing and answering their questions. One inquired of him where Taimoani, the great drum, was, which the two priests, Paoauri and Paoatea, took to Raiatea? Another demanded, "Why did you Raiateans kill those men, whose death induced the gods to remove our island to its present situation?"* The king was anxious to know where great Tangaroa was? Faaori replied, "He is burned, and we shall never worship him again." He then asked if many of the people were not strangled by the gods in anger? and was assured that not a single individual was hurt. The king then inquired who burned the gods—the Cookees;† or Tamotea and his people? Faaori told him that the Cookees had taught them the folly of idolatry, and had given them instruction in the word and worship of Jehovah, the true God, and that they themselves destroyed the maraes and burned the gods. The king inquired of Faaori who was the first man, according to the Cookees' account? He replied, Adam. The people affirmed that it was Tiki. Faaori then asked them who was the first woman?

* This evidently shows that the Rarotongans have the same traditions as the Raiateans; and, by the variety of information they possessed relative to the Society Islands generally, but more especially to Raiatea, that being the grand emporium of idolatry, it is certain that at some former period more frequent communication must have existed between the islanders.

† A name given by the natives to all English people, from their having heard of Captain Cook.

They answered, Tiki's wife. He inquired of them where she had come from? To this question they could give no answer. He then told them that the first woman's name was Eve, and that she was a rib taken out of the first man that Jehovah made. They inquired how that was possible? He informed them that God caused a deep sleep to fall upon the first man, and took out a rib, of which he made the first woman. This was all new to them, and they listened with intense interest to his statements—many exclaiming, "Perhaps this is truth." They inquired if the bodies of those who embraced this Word would die? Faaori told them that the body would die, but that the soul was described in the word of God as of the greatest value, and that the souls of all who believed in Jesus Christ would live for ever. They asked him how the Raiateans acted in war? He informed them that, while in the service of Satan, they were exceedingly cruel to each other; that women were barbarously treated, and that children had skewers run through their ears, and were strung together; but that now they had ceased to fight, and instead of being pierced with spears, or beat to death with the clubs of the warriors, they died in peace in their own habitations, surrounded by their friends. "And," continued this useful man, "out of pure compassion we have come to bring these blessings to you, before you entirely destroy each other by your wars, and the worship of your infamous gods." The natives then asked Faaori what the

"tuetue" was? As he did not comprehend what they said, they knelt down, shut their eyes, and began to mutter; by which he understood what they meant, and informed them that it was prayer, and that while they were ill-treating the teachers, they were praying to God Jehovah to change their hearts, and incline them to receive the word of salvation.

But perhaps the following most remarkable circumstance may have contributed in no small degree to induce the people thus speedily to embrace the truth:—A heathen woman had, by some means or other, been conveyed from the island of Tahiti to Rarotonga, and on her arrival she informed the Rarotongans of all the wonders she had seen; stating that they were not the only people in the world; that there were others entirely white, whom they called Cookees; that Captain Cook had been to her island, and that, subsequently to his visit, the servants of Jehovah and Jesus Christ, the white man's God, had come and were still residing there; that at her island they had ceased to use stone axes for hewing their trees, for those servants of Jehovah, and others, had brought sharp things, which they called *opahi*, with which they could cut them down with the greatest facility; that they had also ceased to use human bones as tools for making canoes and building houses, for the same people had brought them sharp hard things, with which they could effect their work with far greater ease; that their chil-

dren did not now cry and scream while they had their hair cut, as they formerly did, when it was performed with sharks' teeth, for the Cookees had brought them bright things, which were so sharp that the operation afforded pleasure rather than pain; and that they had no need now to go down to the water to look at themselves, because these wonderful people had brought them small shining things, which they could carry about with them, and in which they could see themselves as plainly as they could see each other. These, with a variety of other "mea tu ke," or very strange things, which this heathen female told the astonished inhabitants of this secluded garden of the ocean, excited so much interest, that the king, Makea, called one of his children "*Tehovah*" (Jehovah,) and another Jesus Christ. An uncle of the king, whom we hope is at this time a truly good man, erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people.

With grateful hearts we now turned our faces homewards; where, after eight or ten days' sail, we arrived in safety. And as other warriors feel a pride in displaying trophies of the victories they win, we hung the rejected idols of Aitutaki to the yard-arms and other parts of the vessel, entered the harbour in triumph, sailed down to the settlement,

and dropped anchor, amidst the shouts and congratulations of our people.

On the following Friday evening the idols were suspended about the chapel, the chandeliers of which were lighted up as before. Service was commenced by singing, in the native language, the Jubilee Hymn, "Faaoto 'tu," "Blow ye the trumpet, blow," &c. Having given a brief outline of the voyage, the chiefs from Aitutaki were introduced to the assembly; when several addresses were delivered by the natives, of which the two following are specimens:—

"This, dear friends," said Tuahine, "is not the first day of my joy. These *varua ino* were seen through the telescope, while hanging to the yard-arms of the vessel, as she entered the harbour. Behold! we now see them hanging here. There are some things we term the poison of the sea; these idols hanging here were the poison of the land, for both body and soul were poisoned by them. But let us rejoice, their reign is over. We did not think that they would have been obtained so soon."

Addressing himself to the regardless and unconverted portion of the assembly, he said,—

"Behold! these are still your gods, although you do not acknowledge them;" and then he exhorted them, earnestly and affectionately, to turn to Jesus, by whose power alone these idols were conquered. "And how," added he, "can you resist his power? The gods of wood are food for the fire, but the God without form is beyond your strength; his head cannot be reached! These gods are conquered; but the invisible God will remain for ever. The idols now hanging in degradation before us were formerly unconquerable; but the power of God is gone forth, by which men become Christians, and savages brethren in Christ."

A second arose and said,—

"We have been praying that God would exert his power, and cause his word to grow, that his good kingdom might come; and now, behold, every man, with his own eyes, may see the effects of that power. These idols have not been obtained by spears clotted with human blood, as formerly; no guns, no clubs; no other weapon but the powerful Gospel of our Lord Jesus Christ. Formerly all was theirs, pigs, fish, food, men, women, and children; and now, behold them suspended in contempt before us. This is not the commencement of our joy. We saw the idols hanging about the vessel, and gladness sprang in our hearts. They called our ship the ship of God, and truly it was so, for it carried the Gospel to distant islands, and brought back the trophies of its victory. Does praise grow in every heart? is joy felt by all? Then let us not only rejoice that 'devils are subject to us, but also that *our* names are written in the book of life.'"

I obtained from the chief of Aitutaki a short account of the relics of idolatry. Twenty-five of these I numbered, and transmitted, with their names and history, to the Deputation then at Tahiti; six others were sent to England, and many of them are now in the Missionary Museum. The following selection may give the reader a general idea of the whole:—

No. 2. An idol named *Te-rongo*, one of the great deities, called a *kai-tangata*, or man-eater. The priests of this idol were supposed to be inspired by the shark.

No. 8. Tangaroa; the great national god of Aitutaki, and of almost all the adjacent islands. He holds the net with which he catches the spirits of men as they fly from their bodies, and a spear with which he kills them.

No. 15. A rod, with snares at the end, made of the fibres of

the cocoa-nut husk, with which the priest caught the spirit of the god. It was used in cases of pregnancy, when the female was ambitious that her child should be a son, and become a famous warrior. It was also employed in war-time to catch the god by his leg, to secure his influence on the side of the party performing the ceremony. (See page 64, No. 2.)

No. 18, Ruanuu; a chief from Raiatea, who, ages ago, sailed in a canoe from that island, and settled at Aitutaki. From him a genealogy is traced. He died at Aitutaki, and was deified, as *Te atua taitai tere*, or the conductor of fleets. The Raiateans have several interesting traditions connected with Ruanuu. To this idol was appended an old tattered silk handkerchief, and the foot of a wine-glass; both of which were obtained from Captain Cook's vessel, and dedicated to Ruanuu, the "god or guide of fleets," for conducting that celebrated navigator to their shores.

No. 25. Taau, with his fan, &c., the god of thunder. When the thunder peals, the natives said that this god was flying, and producing this sound by the flapping of his wings.

While procuring from the chief the descriptions above given, he begged of me to allow the idols to be burned in cooking food, and not sent to England, as they would expose his folly. Pomare, it will be recollected, wished his to be sent, in order "that English people might see what foolish gods Tahiti worshipped."

CHAPTER VIII.

Mr. Bourne's Voyage—Accompanied by Mr. and Mrs. Pitman, with Mrs. Williams and Family, we sail for Rarotonga—Dangers experienced in landing—Idols delivered up—Chapel erected—Writing on a Chip; the Wonder it excited—Mr. Pitman's narrow Escape—Books prepared in the Language—A Sabbath at Rarotonga.

THE Hervey group was next visited by my esteemed colleague, Mr. Bourne, who was much delighted with the great progress that had been made at all the islands. He opened several places of worship, and baptized a great number of the natives.

Our friend, the chief of Atiu, had performed all that he promised; and, having completed the chapel, he was employed in erecting for himself a plastered house, seventy-three feet in length, and thirty in breadth. Just before Mr. Bourne's arrival, the captain of an English whaler, which had been at the island, left the following written testimony to the kind attention he had received from the inhabitants:—

"I visited this island for the purpose of obtaining refreshments; and although, in some measure, prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild and inoffensive people, and have no

warlike instruments among them. We remained here on Sunday, and never, in any country, saw such attention paid to the Sabbath."

In reference to Aitutaki, Mr. Bourne says—

"They have built a coral pier, six hundred feet in length, and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Every thing has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement."

Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptized, &c., Mr. Bourne observes,—

"Much has been said in Europe, &c., concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a

single Missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce."

By a vessel that touched there some short time after, I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was "so heavy that they could not carry it." I therefore determined to embrace the first opportunity of doing so.

Mr. and Mrs. Pitman, who were at New South Wales, on their way to the islands, when the Deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands they came to reside with us at Raiatea, to obtain a knowledge of the language, and wait until a companion should arrive from England; the delicate health both of Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for, there being no proper

harbour, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough, and our boat so old and leaky that Mrs. Williams was obliged to sit in the bottom baling out the water. We landed, however, in safety, amidst the congratulations of the multitude, who had just left the chapel after morning service, and who, compared with what they were when I first visited them, "were clothed, and in their right mind." All the females wore bonnets, and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying.

On the following days our communication with the vessel was as dangerous as when we landed; and on the third morning we received a letter from the Captain, stating that his vessel had sustained so much injury that he could remain no longer. Mr. Pitman and myself immediately went off to the ship, got our clothes and a few other things into the boat, wrote a hasty note or two, and left the vessel for the shore. We were, however, much appalled at our situation; for we had but two oars; the boat was very deeply laden; the sea was running high; it blew a gale of wind; and we were six or seven miles from the shore. Providentially, a large double canoe, that had been to fetch some natives from the ship, came to our assistance; and after several hours' hard labour, we happily reached the land. The clothes, flour and sugar

which we obtained, recompensed us for our fatigue, though we were obliged to leave much of our property in the vessel.

I did not intend to have remained more than three or four months at Rarotonga; but no opportunity being afforded of leaving the island, we continued there a year: and, although peculiarly distressing at the time, we can now clearly see how wisely and graciously it was ordered; for this year, like the preceding, was fraught with events of great importance, as connected with my subsequent movements for the extension of the blessings of the Gospel in the various islands of the Pacific.

We found the teachers and people just about to abandon the old settlement, a new one having been formed on the eastern side of the island. As the Thursday after our arrival was the day appointed for the removal, we determined not to interfere with this or any other arrangement, until, by a more accurate acquaintance with the affairs of the station, we should be enabled to take the management of the Mission into our own hands. On Wednesday afternoon we attended service, when one of the teachers addressed the assembly; after which, the multitude gave us a welcome by a hearty shake of the hand. As there were between two and three thousand of them, and they considering that the sincerity of their affection was to be expressed by the severity of the squeeze, and the violence of the shake, we were not sorry

when the ceremony was over, for our arms ached severely for hours after. Early the following morning, with nearly the whole of the inhabitants of the island, we proceeded to the new station, to which we found but little difficulty in getting our things conveyed, as every person was desirous of carrying some part of our property. One took the tea-kettle, another the frying-pan; some obtained a box, others a bed-post; even the chief himself felt honoured in rendering assistance, and during the journey he ceased not to manifest his admiration of the devices printed upon the articles of earthenware with which he was intrusted, and to exhibit them to the crowd that surrounded him.

A heavy fall of rain had rendered the ordinary road unfit for travelling, or otherwise the walk would have been delightful; but as the kind people conveyed goods, wives and children, upon their Herculean shoulders, all delighted with their occupation, the journey was by no means unpleasant.

On our arrival, we found that the teachers had very comfortable houses, one of which they most cheerfully gave up to us. A day or two afterwards, they requested us to take our seat outside the door; and on doing so, we observed a large concourse of people coming towards us, bearing heavy burdens. They walked in procession, and dropped at our feet fourteen immense idols, the smallest of which was about five yards in length. Each of these was composed of a piece of aito, or iron wood,

about four inches in diameter, carved with rude imitations of the human head at one end, and with an obscene figure at the other, wrapped round with native cloth, until it became two or three yards in circumference. Near the wood were red feathers, and a string of small pieces of polished pearl shells, which were said to be the manava, or soul of the god. Some of these idols were torn to pieces before our eyes; others were reserved to decorate the rafters of the chapel we proposed to erect; and one was kept to be sent to England, which is now in the Missionary Museum. It is not, however, so respectable in appearance as when in its own country; for his Britannic Majesty's officers, fearing lest the god should be made a vehicle for defrauding the King, very unceremoniously took it to pieces; and not being so well skilled in making gods as in protecting the revenue, they have not made it so handsome as when it was an object of veneration to the deluded Rarotongans. An idol, of which the figure on the opposite side is a correct representation, was placed upon the fore part of every fishing canoe; and when the natives were going on a fishing excursion, prior to setting off, they invariably presented offerings to the god, and invoked him to grant them success. Surely professing Christians may learn a lesson from this practice. Here we see pagans of the lowest order imploring the blessing of their gods upon their ordinary occupations. Christian, go and do likewise.

One of the national idols.

Soul of the idol.

The Fisherman's god.

On the following Sabbath, a congregation of about four thousand assembled; but as the house was

a temporary building, and would not accommodate half the people, they took their seats outside. This induced us to determine to erect immediately a place of worship. With this view the chiefs and people were convened, and arrangements made for commencing the building; and so great was the diligence with which the people laboured, that although ill supplied with tools, the house was thoroughly completed in two months. It was one hundred and fifty feet in length, and sixty wide; well plastered, and fitted up throughout with seats. It had six large folding-doors. The front windows were made in imitation of sashes, whilst those in the back resembled venetian blinds. It was a large, respectable and substantial building; and the whole was completed without a single nail, or any iron-work whatever. It will accommodate nearly three thousand persons.

In the erection of this chapel, a circumstance occurred which will give a striking idea of the feelings of an untaught people, when observing for the first time the effects of written communications. As I had come to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief who was superintending his portion of the work, and said to him, "Friend, take this; go to our house, and give it to Mrs. Williams." He was a singular looking man, remarkably quick in his

movements, and had been a great warrior; but, in one of the numerous battles he had fought, had lost an eye, and giving me an inexpressible look with the other, he said, "Take that! she will call me a fool and scold me, if I carry a chip to her." "No," I replied, "she will not, take it, and go immediately; I am in haste." Perceiving me to be in earnest, he took it, and asked, "What must I say?" I replied, "You have nothing to say, the chip will say all I wish." With a look of astonishment and contempt, he held up the piece of wood, and said, "How can this speak? has this a mouth?" I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, "Stay, daughter, how do you know that this is what Mr. Williams wants?" "Why," she replied, "did you not bring me a chip just now?" "Yes," said the astonished warrior, "but I did not hear it say any thing." "If you did not, I did," was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible." With this the chief leaped out of the house; and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went,

"See the wisdom of these English people; they can make chips talk, they can make chips talk!" On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed.

The life and labours of my esteemed and excellent colleague had nearly terminated, while erecting the chapel in which he has since so long and so successfully preached the Gospel. He and myself had gone as usual to mark out and superintend the work, when one of the chiefs requested Mr. Pitman to go and instruct him how to fasten a window sill; and while doing so, a man on the thatch, unobserved by him, was dragging up a heavy piece of wood, which slipped, and falling on Mr. Pitman's head, levelled him to the ground. He was taken up senseless and conveyed home. I examined the bruise, and was truly grateful to find that no bone was broken, nor material injury sustained; for providentially the heavy end of the log reached the ground before Mr. Pitman was struck, otherwise his work on earth would have been finished. In mentioning this event to his friends, this devoted servant of

Christ says, "Thus it hath pleased the Lord to spare me a little longer in his vineyard. O that my life may be more than ever devoted to his service!"

The first three months which we spent with Mr. Pitman, were devoted to the instruction of the people, and in obtaining a more correct knowledge of the peculiarities of their language, with such other information as was necessary to regulate our future proceedings for the welfare of the Mission. The people were exceedingly kind to us, and diligent in their attendance at the schools and on all the means of grace. They made, however, but very little progress in reading; and we considered them dull scholars, compared with their sprightly brethren in the Society Islands. Indeed it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavours to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible; but not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary work, and translated the gospel of John and the epistle to the Galatians, which were printed a few months after; and from the moment the people received books in their own dialect, their progress has been so rapid, that, at the present time, there is a greater number of persons who can read at Rarotonga than at any other of our

stations; and I may here add, that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue.

From the knowledge we had obtained of the population, the distances of the districts from each other, the difficulty of procuring food, the political divisions of the island, together with the relative influence of the different chiefs, we were convinced of the necessity of having two, and perhaps, ultimately, three distinct stations; and as we expected to remain at Rarotonga but two or three months longer, it was arranged that we, with the inhabitants of two districts, should return to the former settlement, whilst Mr. Pitman took charge of the new one, which, although but one division of the island, was nearly as populous as the others united. As the settlement to which I was returning had been abandoned for some months, great exertion was requisite to restore it to order. The large chapel was much dilapidated. This, from the circumstances of its erection, was rather an interesting building, but it was destitute of elegance; for, although plastered and floored, and looking exceedingly well at a distance, the workmanship was rough, and the doors were formed of planks lashed together with cinet, which also supplied the place of hinges. One of its most striking peculiarities was the presence of many indelicate heathen figures carved on the centre

posts. This was accounted for from the circumstance, that when built, a considerable part of the people were heathens; and as a portion of the work was allotted to each district, unaccompanied by specific directions as to the precise manner of its performance, the builders thought that the figures with which they decorated the maraes would be equally ornamental in the main pillars of a Christian sanctuary. The building was 250 feet in length, and forty feet wide.

Having put the settlement in order, and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace, and the anxiety they evinced to understand the truths of the Gospel, were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees, by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting, to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their

own beautiful language;* after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, "Mine shall be the text, and all that is said in immediate connexion with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the Missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchangeable nature of the Saviour's love; and having

* The natives sing exceedingly well, and we have taught them most of our popular tunes. They generally take two, and sometimes three parts of a a tune.

concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again opening their Testaments, the chapter would be sought and marked. Thus we should proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, "With whom is the text?" and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, "To what portion of Scripture were we referred?" The chapter being named was then read very carefully; and the verses thought to be applicable were selected. This we found a most efficient and excellent method of proceeding, as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the Missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation.

CHAPTER IX.

The Adoption of a Code of Laws by the People of Rarotonga—To what Extent a Missionary should interfere in Civil Affairs—Conspiracy, with its Results—Difficulties at Rarotonga arising from Polygamy and other heathen Usages—The Character of Works expected from the Pen of a Missionary.

CIRCUMSTANCES were continually occurring which rendered it imperative that the chiefs of Rarotonga should follow the example of those at Tahiti and the Society Islands, and adopt a code of Christian laws as the basis of the administration of justice in their island; for as their civil polity was intimately interwoven with their sanguinary idolatry, when the one was subverted, the other perished in its ruins; whilst the ancient usages, which were in accordance with the spirit of their religion, of necessity sunk into decay, when the people were brought under the mild influence of Gospel principles. From time immemorial the inhabitants of this lovely spot had been addicted to thieving; and as vast numbers of those who professed Christianity were influenced by example merely, no sooner had the powerful excitement produced by the transition from one state of society to another subsided, than they returned to the habits in which, from their infancy, they had been trained.

Prior to the introduction of Christianity, they had several methods of punishing the delinquent, or rather of avenging themselves for the injury received. For this purpose the friends and relatives of the aggrieved party would go to the house of the offender, and take by force whatever article of value they found there, even the mats on which he slept. Not unfrequently would the house be broken down, the banana trees laid prostrate on the ground, and every article of produce destroyed. At other times the thief would be murdered on the spot; in addition to which, Makea, the king, would frequently command that the body should be cut in pieces, and the limbs hung up in different parts of the *kainga*, or farm, on which the depredations had been committed. In one of the adjacent islands a man caught a little boy, about eight years of age, in the act of stealing food; he instantly seized the thief, tied a heavy stone to his leg, and threw him into the sea. The boy sunk to the bottom, and would soon have paid for the crime with his life, had not one of the native teachers, who saw him thrown into the water, immediately plunged in, and rescued him from his perilous situation. It was evident to the chiefs that none of these sanguinary modes of punishment were in accordance with the merciful spirit of the religion they now professed; and wishing that their civil and judicial polity should be so, they very naturally applied to us for advice. Thus it will be seen that there was

a necessity laid upon us to act in these affairs; and while we gave the chiefs clearly to understand that our objects were purely of a spiritual character, under existing circumstances it was as much a duty to direct them in the formation of a code of laws as it was to instruct them in the principles of Christianity itself; for, in thus acting, we were simply advising them to apply those principles to social life, and to substitute them for the ferocity and revenge by which all classes were previously influenced. Our circumstances at this time were very similar to those in which we had been placed at Raiatea, a narration of which, although a digression, as they terminated in the establishment of a regular code of laws in that island, may not be unacceptable.

A number of wild dissolute young men, and others who had, when heathens, been accustomed to live by plunder, not liking the restraints which Christianity imposed upon them, determined to overturn the government of the island, and entered into a regular and organized conspiracy for that purpose. In order to effect their wicked designs, it was determined to murder me, my colleague, and Tamatoa the chief, who countenanced every thing calculated to extend Christian principles and Christian practice.

I was in the habit of spending every second or third Sabbath at the neighbouring Island of Tahaa, which was about eight miles from our settlement, but always went on the Saturday. The four

men who had volunteered their services to convey me were among the conspirators, and had engaged, when about half way, to throw me into the sea, while their associates promised to despatch Mr. Threlkeld and Tamatoa. A providential, but apparently trivial, circumstance prevented my going on that day. I had repaired and painted the boat on the preceding Wednesday, and, not having sufficient paint oil, was under the necessity of using a considerable portion of a substitute made from the cocoa-nut, which prevented the paint from drying according to my expectations, so that, when we prepared to launch the boat, we found her unfit for the voyage; and thus our journey was prevented. The young men came to me several times during the day, and appeared exceedingly anxious that we should go; but I told them that, as the paint was not dry, it was utterly impossible. I was not aware at the time what induced them to be so very urgent; and as little imagined that the simple circumstance above alluded to was the means which Providence employed to preserve me from an untimely death and a watery grave. This shows what momentous consequences are at times poised upon comparatively trivial events. Thwarted in their plans, they determined on the following day to carry them openly and at once into execution; and while we were sitting at dinner, one of them was sent to our house for that purpose. He was dressed in a most fantastical manner, having his

head decorated with leaves, and wearing a pair of trowsers as a jacket, his arms being passed through the legs; he wore also a red shirt instead of trowsers, his legs being passed through the arms, and the band buttoned round the waist. He came, brandishing a large carving knife, and danced before the house, crying, "Turn out the hog, let us kill him; turn out the pig, let us cut his throat." Annoyed with his conduct, and not apprehending any danger, I arose from the table to desire him to desist. On opening the door, one of the deacons, almost breathless with running, met me, thrust me back, and exclaimed, "Why do you go out? why do you expose your life? you are the pig he is calling for; you will be dead in a moment." The deacon then informed me of the danger I had escaped, and of the plot which had just been discovered. Thus two days had I been in most imminent danger, and yet was preserved without the slightest exertion on my own part; and herein was shown the faithfulness of Him who has declared, That no weapon formed against his people shall prosper. This alarming circumstance, however, was attended with distressing consequences. Mrs. Williams was near the hour of maternal solicitude; and the agitation of mind she experienced was so great, that it occasioned the premature birth of a lovely babe, which, after exciting our painful anxieties for a week, fled to the regions of the blessed, leaving us to mingle our tears of parental

sorrow for its loss. It was the first bereavement we had experienced, and we felt it most keenly. On the following day the chiefs held a meeting, and determined to put the four ringleaders to death. We remonstrated with them, when, after a whole day's discussion, they yielded to our wishes, and spared the lives of the conspirators. In the course of conversation the chiefs inquired what the English people would do under such circumstances: when we informed them that in England there were established laws and judges, by which all offenders of every kind were tried and punished. They then wished to know what judges and laws were: and upon having the nature of the office of judge, and the character of a code of laws, explained to them, they said "Why cannot we have the same?" They, therefore, nominated a judge *pro tempore*, by whom the criminals were tried, and the ringleaders sentenced to four years' banishment to an uninhabited island. This occurrence induced the chiefs and people of Raiatea to adopt, as the basis of public justice, a code of laws which Mr. Threlkeld and myself assisted in preparing. The laws were but few in number, and drawn up in the plainest and most perspicuous language, entirely devoid of all the technicalities and repetitions by which the statutes of enlightened and civilized countries are too frequently obscured, and rendered perplexing; for it appeared to us of the greatest importance that they should be so simply and clearly expressed,

that they might be easily understood by the people for whom they were framed. We determined, also, as far as possible, to lay a permanent foundation for the civil liberties of the people, by instituting at once that greatest barrier to oppression —trial by jury. The same code, a little modified, was, after much deliberation and consultation, adopted by the chiefs and people of Rarotonga; and thus we trust that the reign of despotism, tyranny and private revenge, under which the inhabitants of this secluded garden have so long groaned, has for ever terminated.

The laws enacted related to theft, trespass, stolen property, "land-eating,"* lost property, Sabbath-breaking, rebellion, marriage, adultery, the judges, jury, &c., &c. We did not think it advisable to recommend the enactment of any law relative to murder, because we were doubtful as to the punishment which should be awarded to this crime, and were both of opinion that no necessity existed for the immediate promulgation of a law on the subject, and that the people were not sufficiently advanced in knowledge to enter upon the discussion. The chiefs and people were themselves induced, some considerable time after, by a most tragical and distressing circumstance, to pass the law which we had omitted; and, at an assembly in which almost every inhabitant of the island was present, it was unanimously determined, that deliberate murder

* A term we shall have frequent occasion to use. It signifies the forcible and unjust possession of each others' lands.

should be punished with death. This was entirely their own act, so that its consequences will rest with themselves. When the event took place to which I refer, we were grateful that we had not advised this enactment, for otherwise we could not have saved the lives of the two culprits, whose sentence we succeeded in getting commuted from death to banishment. I am not, however, satisfied that we were strictly just in our interference on that peculiarly trying occasion; for the woman and her guilty associate had barbarously murdered the sick husband in order that they might be united in marriage.

There were two most delicate and perplexing subjects which required adjustment, prior to the final establishment of the laws. The first referred to a plurality of wives. This was a matter of much deliberation between my esteemed colleague and myself before we decided how to act. Prior to the introduction of Christianity, polygamy existed to a very considerable extent; and when a person having a plurality of wives offered himself as a candidate for baptism, the teachers had required that the individual should make a selection of one of them, and also provide for the support of those whom he put away. The measure succeeded beyond what might have been reasonably anticipated; and of the number who had complied with this condition, only about twenty or twenty-five persons occasioned any trouble, among whom, however, was the king, which increased our diffi-

culty exceedingly. With these we conversed on the subject. Some said that they had returned to each other, because they had not been left at liberty in their choice; others alleged that they supposed the separation would be only temporary, and that, had they known it was to be permanent, they should not have made the selection they did. Acting upon this information, Mr. Pitman and myself thought the best, and, indeed, the only way to overcome the difficulty entirely, would be to convene the people, recommend that those who were dissatisfied should be allowed to select publicly either of their wives, and then be united to her in marriage in the presence of the whole assembly. The maintenance of the rejected wife or wives and children was also a very serious consideration; for it is not at Rarotonga as at Tahiti and the Society Islands, where provisions are abundant, a matter of slight importance; but a female depends almost entirely on her husband. Knowing that the king's course would form a precedent, we commenced by requesting him to name publicly the individual he intended to make his companion for life, and of his three wives he selected the youngest, who had borne him one child, in preference to his own sister by whom he had had three children, and his principal wife who was the mother of nine or ten. He was then married to her in the presence of his people.

On the following morning Pivai, the principal wife, took a mat to sleep upon, the mallets with

which to make cloth for the husband who had abandoned her, and the beloved children she had borne him, and left the king's house to take up her residence in the solitude of widowhood. Scarcely a person in the settlement could refrain from tears, at seeing so worthy and amiable a woman, the mother of so large and fine a family, in those painful circumstances; and very considerable indignation was evinced on the occasion. We ourselves deeply sympathized with her; for she was a woman universally esteemed, and, from all that we knew of her, she was worthy of that esteem. A few days before leaving, she came to our house, and while conversing with Mrs. Williams upon the subject, said that, although her affection for her husband was very great, and she was truly distressed at the prospect of being separated from him, she had made up her mind to the painful event, convinced that it was preferable; for as his affections were set upon his youngest wife, if she remained she should become the occasion of his living in sin; and rather than this she would endure the separation, distressing as it might prove. This we regarded as a pleasing evidence of the power of Christian principle upon her mind. She took the opportunity of leaving the house while her husband was at school; and on his return to it, he was much affected at finding his faithful companion gone, for, although his affections were placed on the youngest wife, he had a great esteem for Pivai, who had borne him so large a family, and had been so faithful and industrious a

wife for so many years. The king behaved honourably to her, by giving her the produce of about twenty farms, the tenants of which were to obey her orders and do her work. This devoted and affectionate woman spent the whole period of her widowhood, which continued for three or four years, in making native garments of the very best quality for her late husband and children; always taking the utmost pains, and displaying the greatest skill in that which was for the former, thus testifying her unabated affection. After about four years, the wife of Tinomana, the chief of a neighbouring settlement, died, and Pivai was united to him in marriage, by which she is again raised to the dignity she enjoyed prior to her painful separation from her former husband. We have reason to believe that Tinomana is a truly good man, and that they are remarkably happy in each other.

Having this precedent, we advanced to the consideration of the other cases, and found but little difficulty in settling this truly perplexing affair. The measures adopted terminated exceedingly well; for from that time to the present no inconvenience has been experienced. I am aware that there may be a difference of opinion upon this delicate subject; but I cherish the hope that a candid and comprehensive consideration of existing circumstances will lead to the conclusion that our measures were both suitable and salutary. Had those who determined to take back their wives been allowed to do so, it would have universally restored polygamy; and thus all that

had been effected by the teachers towards the removal of this evil would have been rendered nugatory.

I have felt disappointed when reading the writings of missionaries, at not finding a more full account of the difficulties they have had to contend with, and the measures by which these were met. It appears to me that a work from the pen of a missionary should not contain just what might be written by one who has never left his native country, but a plain statement of the perplexities with which he has been compelled to grapple, and the means adopted to overcome them; that if judicious, and beneficial, others, placed in similar circumstances, may profit by his experience; and if otherwise, that they may avoid falling into similar errors. Should his measures in some cases have been less prudent than might have been desired, he has nothing to fear from the scrutiny of wise and good men, who will consider the situation in which he was placed, and the necessity under which he was laid of devising and executing measures in novel circumstances; where, undirected by any precedent, he was thrown entirely upon the resources of his own judgment.

Other difficulties were presented by the peculiar and intricate character of some of the ancient usages which we were anxious to see abolished. One of these was a very unnatural practice, called *kukumi anga*. As soon as a son reached manhood he would fight and wrestle with his father for the mastery, and if he obtained it, would take forcible possession of the *Kainga* or farm previously belonging to his parent,

whom he drove in a state of destitution from his home. Another perplexing custom was the *ao anga*. When a wife was bereft, by the hand of death, of her husband, the relations of the latter, instead of paying the visit of mercy and kindness "to the fatherless and widow in their affliction," would seize every article of value belonging to the deceased, turn the disconsolate mother with her offspring away, and possess themselves of the house, the food, and the land. Another difficulty was produced by what they call, *kai kainga*, or land-eating, which is getting unjust possession of each others' lands; and these, once obtained, are held with the greatest possible tenacity: for land is exceedingly valuable in Rarotonga, and on no subject were their contentions more frequent and fierce. On investigating this last practice, we found it to be a species of oppression in which so many were involved, and also a point upon which the feelings of all were so exquisitively sensitive, that to moot it would be to endanger the peace of the island. We therefore thought it most advisable to recommend the chiefs to allow it to remain for the present in abeyance.

After these preliminary matters had undergone mature deliberation, and the laws in reference to them were agreed upon, a general assembly was convened; when the whole code, having been distinctly read and carefully explained, was unanimously adopted by the chiefs and the people, as the basis on which public justice was to be administered on the island of Rarotonga.

From what I have related, it will be evident that the year I spent with Mr. Pitman at Rarotonga was one of anxiety, difficulty, and toil; and feeling our "lack of wisdom, we asked of God, who giveth to all men liberally, and upbraideth not." Some, perhaps, may object, that the above are points with which a Missionary ought not to meddle. I cannot here enter into a lengthened discussion, as to the extent to which the Missionary may wisely interfere with the civil institutions of the people, but shall only observe, that it would be criminal were he, while seeking to elevate the moral character of a community, and to promote among it the habits and usages of civilized life, to withhold any advice or assistance which might advance these designs. It has been shown, that their civil and judicial polity, and all their ancient usages were interwoven with their superstitions; and that all these partook of the sanguinary character of the system in which they were embodied, and by which they were sanctioned: thus maintaining a perpetual warfare with the well-being of the community. The Missionary goes among them, and, by the blessing of God upon his labours, they are delivered from the dominion of the idolatrous system which had governed them for ages, and in its stead embrace Christianity. Subsequently they become acquainted with new principles; are taught to read the portions of the word of God, which are translated and put into their hands; and soon perceive that these ancient usages are incompatible with Christian precepts,

and that such a superstructure cannot stand on a Christian foundation. To whom, then, can they apply for advice in this dilemma, but to the persons from whom their knowledge has been derived; and what less can the Missionary do, than give it freely and fully? I would not, however, be supposed to advocate the assumption of political authority by the Missionary, but, on the contrary, that he should interfere as little as possible; and, whether it be in civil, legal, or political affairs, that he should do so solely by his advice and influence. There are circumstances, however, especially in newly-formed Missions, where he must step out of his ordinary course, and appear more prominent than he would wish; for, frequently, a word from the Missionary, rightly-timed, will do more towards settling a dispute, healing a breach, burying an animosity, or carrying a useful plan into execution, than a whole year's cavilling of the natives themselves would have effected. And here, in answer to the charge that the Missionaries in the South Seas have assumed even regal authority, I may observe, that no Missionary in the Pacific ever possessed any such authority; that his influence is entirely of a moral character; and I may add, that there are no instances on record where men have used their influence less for their own aggrandizement, or more for the welfare of the people.

CHAPTER X.

Mrs. Williams's Illness—She gives her Consent to my visiting the Samoa Islands—Resolve to build a Ship—Make a Pair of Bellows—Deficiencies in Books upon the useful Arts—The Rats eat my Bellows—Make a pair of wooden ones—Messenger of Peace completed—Voyage to Aitutaki—The King accompanies me—Return with a singular Cargo—Pleasing Incidents on our Arrival.

The next circumstance of importance which occurred while at Rarotonga was Mrs. Williams's illness. My mind had for some time been contemplating the extension of our labours to the Navigators Islands and the New Hebrides; and, as far back as 1824, I wrote to the Directors of the Missionary Society upon the subject. The Gospel being now established at the Hervey Islands, I began more seriously to think of taking a voyage to those distant groups; and, prior to leaving Raiatea, I communicated my wishes to Mrs. Williams; who, on learning that the islands I proposed to visit were from 1800 to 2000 miles distant, and that I should be absent about six months, exclaimed, "How can you suppose that I can give my consent to such a strange proposition? You will be eighteen hundred miles away, six months absent, and among the most savage people we are acquainted with; and if you should lose your life in the attempt, I shall be left a widow with my fatherless children,

twenty thousand miles from my friends and my home." Finding her so decidedly opposed to the undertaking, I did not mention it again, although my mind was still fixed upon the object. A few months after this, she was laid upon a bed of affliction; her illness came on so rapidly and severely, that in a few hours she was in a state of insensibility, and we greatly feared that it would terminate fatally: the prospect was truly distressing. Bereavements, at all times, inflict a deep and painful wound, and leave a fearful chasm in the domestic circle; but to have had the partner of my days, the mother of my babes, taken away with a stroke, in an insulated situation, remote from the kind and soothing attentions of friendship, and the endearments of home, would have left me cheerless and disconsolate.

God, however, was pleased to hear our cries; and, after a week or ten days, she was partially restored to health. On entering her chamber, one afternoon, addressing me in affectionate terms, Mrs. Williams said, that she had been endeavouring to discover the design of God in sending this sudden and heavy affliction; and her thoughts turned to the opposition by which she had induced me to relinquish, for a time, my voyage to the Navigators Islands; and, fearing that if she any longer withheld her consent, God, perhaps, might remove her altogether, she continued—"From this time your desire has my full concurrence; and, when you go, I shall follow you every day with my prayers, that God may preserve you from danger, crown your

attempt with success, and bring you back in safety." I was rather surprised at the circumstance, not having mentioned my wish for months; however, I looked upon it as the first indication of Providence favourable to my design, and began immediately to devise the means by which I might carry it into execution. After some deliberation, I determined to attempt to build a vessel; and although I knew little of shipbuilding, and had scarcely any tools to work with, I succeeded, in about three months, in completing a vessel, between seventy and eighty tons burden, with no other assistance than that which natives could render, who were wholly unacquainted with any mechanical art. I thought, at first, of getting the keel only at Rarotonga, and completing the vessel at Raiatea; but, as the king, chiefs, and people urged me to build it at their island, promising me at the same time every assistance in their power, I yielded to their wishes. As many friends have expressed a desire to know the means by which this great work was effected, I shall be rather more minute in detailing them than I should otherwise have been.

My first step was to make a pair of smith's bellows; for it is well known that little can be done towards the building of a ship without a forge. We had but four goats on the island, and one of these was giving a little milk, which was too valuable to be dispensed with; so that three only were killed; and with their skins, as a substitute for leather, I succeeded, after three or four

days' labour, in making a pair of smith's bellows. These, however, did not answer very well; indeed, I found bellows-making to be a more difficult task than I had imagined, for I could not get the upper box to fill properly; in addition to which my bellows drew in the fire. I examined publications upon mechanic arts, Dictionaries and Encyclopædias, but not one book in our possession gave directions sufficiently explicit for the construction of so common an article; and it appears to me a general deficiency in all the works I have seen on the useful arts, that instructions and explanations sufficiently simple are not supplied, by which an important and useful object may be accomplished by means less complex than the machinery of civilized countries. When, for example, we were anxious to make sugar, and, for this purpose, carefully read the article on sugar-boiling, in the most popular Encyclopædia in our possession, not having the apparatus therein described, we derived no practical benefit from it. If, in addition to a thorough and scientific description, plain and simple directions were appended for manufacturing the article without the expensive machinery in common use, it would certainly be of immense service to persons situated as we, and emigrants to new colonies, have been. These remarks are applicable to soap-boiling, salt-making, paper-manufacturing, and a variety of other processes of a similar nature.

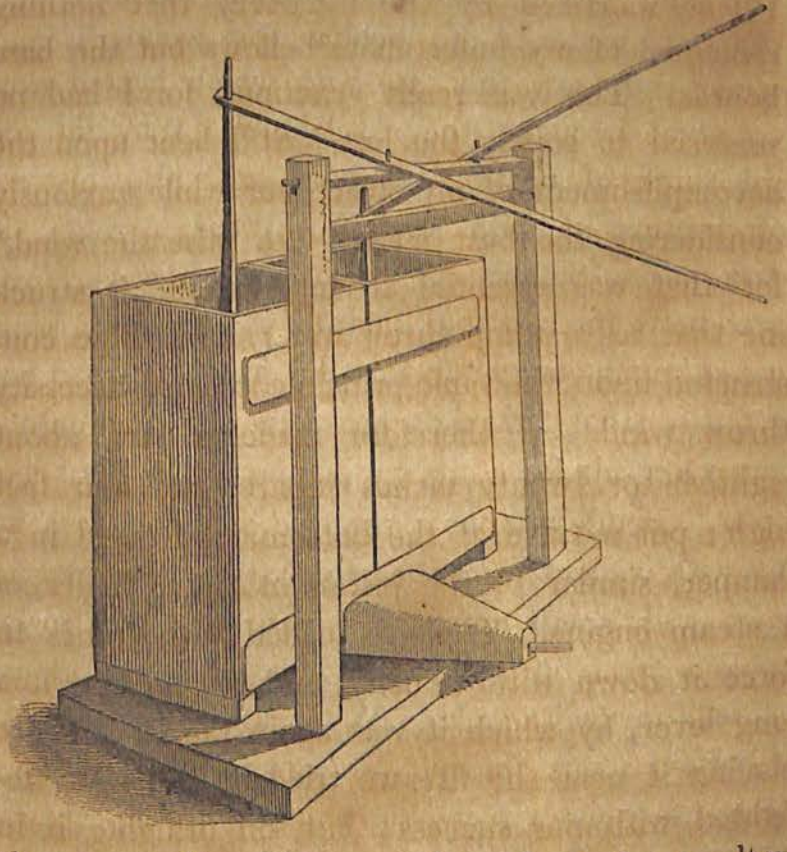
Missionaries, and others leaving the country,

when in search of information upon various important subjects, fail in their object, by seeking it where every thing is effected by complex machinery, and all the improvements of the present age are found in perfection. It was so with us. We were taken to places of the above description; we gazed, we wondered, and were delighted, but obtained no practical information: for few imagine that there is any other way of effecting an object than that which they see. All persons going to uncivilized countries, especially Missionaries, should seek that knowledge which may be easily applied, as they have to do every thing themselves, and in situations where they cannot obtain the means in general use elsewhere. It may, by some, be thought unwise to go back a hundred years, and employ the tedious processes then in use, rather than embrace the facilities which the experience of succeeding ages has afforded. Such observations are specious, but unsound. Let the circumstances of the Missionary, and the state of the people to whom he goes, be taken into the account, and it must be at once obvious, that the simplicity of the means used two or three hundred years ago would better suit both his condition and theirs than the improvements of modern times.

On our arrival at Raiatea, I took my old English bellows to pieces; not, as the tale goes, to look for the wind, but to ascertain the reason why mine did not blow as well as others. I had not proceeded far when the mystery was explained, and

I stood amazed at my own ignorance; for, instead of making the pipe communicate only with the upper chamber, I had inserted it into the under as well, by which the wind escaped, and the flame was drawn in. To complete my perplexities, the rats, which, at Rarotonga, were like one of the plagues of Egypt, as if by general consent, congregated during the night in immense numbers, and devoured every particle of the goats'-skin; and, on entering the workshop in the morning, I was mortified by the discovery that nothing remained of my unfortunate bellows but the bare boards. This was really vexatious, for I had no material to supply the loss. Still bent upon the accomplishment of my object, and while anxiously considering the best means "to raise the wind," for that was essential to my success, it struck me that, as a pump threw water, a machine constructed upon the same principle must of necessity throw wind. I therefore made a box, about eighteen or twenty inches square, and four feet high; put a valve at the bottom, and fitted in a damper, similar to the piston in the cylinder of a steam engine. This we loaded with stones to force it down with velocity, and attached to it a long lever, by which it was again raised. Before placing it near the fire we tried it, and were delighted with our success; but, on bringing it in contact with that devouring element, its deficiencies were soon developed. In the first place, we found that there was too great an interval between

the blasts, and, secondly, that, like its predecessor, it sucked in the fire so fast that in a few minutes it was in a blaze. We soon extinguished the flames, and remedied the evil by making a valve at the back of the pipe which communicated with the fire, and opened to let out the wind, and shut when the machine was filling. To overcome the other inconvenience, we concluded, that, if one box would give us one blast, two would double it, and we therefore made another of



the same dimensions, and worked them alternately; thus keeping up a continual blast, or, rather, a succession of blasts. Eight or ten men

were required to blow them; but labour was cheap, and the natives were delighted with the employment. With this contrivance we did all our iron work, using a perforated stone for a fire-iron, an anvil of the same material, and a pair of carpenter's pincers for our tongs. As a substitute for coals, we made charcoal from the cocoa-nut, tamani, and other trees. The first iron the natives saw worked excited their astonishment exceedingly, especially the welding of two pieces together. Old and young, men and women, chieftain and peasant, hastened to behold the wonder; and when they saw the ease with which heated iron could be wrought, they exclaimed, "Why did not we think of heating the hard stuff also, instead of beating it with stones? What a reign of dark hearts Satan's is!" Nothing, however, excited more interest than the pumps; even the king was so much delighted, that he frequently had his favourite stool carried on board the ship, and entertained himself for hours by pumping out the bilge water. Being without a saw, we split the trees in half with wedges; and then the natives adzed them down with small hatchets, which they tied to a crooked piece of wood as a handle, and used as a substitute for the adze. When we wanted a bent or twisted plank, having no apparatus for steaming it, we bent a piece of bamboo to the shape required, sent into the woods for a crooked tree, and by splitting this in half we obtained two planks suited to our purpose. Having but little

iron, we bored large auger holes through the timbers, and also the outer and inner plank of the vessel, and drove in wooden pins, termed trenails, by which the whole fabric was held firmly together. As a substitute for oakum, we used what little cocoa-nut husk we could obtain, and supplied the deficiency with dried banana stumps, native cloth, or other substances which would answer the purpose. For ropes we obtained the bark of the hibiscus, constructed a rope machine, and prepared excellent cordage from that article. For sails we used the mats on which the natives sleep, and quilted them that they might be strong enough to resist the wind. After making a turning-lathe, we found that the aito, or iron-wood, answered remarkably well for the sheaves of blocks. By these means the whole was completed in fifteen weeks; when we launched a vessel, about sixty feet in length, and eighteen feet in breadth, and called her, "The Messenger of Peace," which she has proved to be on many occasions. The hanging of the rudder occasioned me some difficulty; for having no iron sufficiently large for pintles, we made them from a piece of a pickaxe, a cooper's adze, and a large hoe. They answered exceedingly well; but being doubtful of this, I prepared a substitute for a rudder, in case any part of it should give way.

Thinking it prudent to try our vessel before we ventured to Tahiti, which was seven or eight hundred miles from us, I determined on a visit to our interesting station at Aitutaki, which was

only about 170 miles distant. The king Makea, never having seen any other island, determined to accompany me. Raising our wooden and stone anchors, and hoisting our mat sails, I took my compass and quadrant and put to sea, accompanied only by natives. We had not proceeded above six miles from the shore, when in shifting the sails, the natives not observing what was said to them, and not being acquainted with maritime usages, let the foresail go, and as the wind was very strong, it broke our foremast. Providentially, however, about twelve or fifteen feet above the deck was left standing; and having cleared the wreck, and hoisted a part of our sail on the broken mast, we turned back, and were thankful to find that we should reach the land, although several miles to leeward of the harbour. We filled a cask with stones, which, in addition to our wooden anchor, we hoped might hold the vessel outside the reef; and if not, I resolved on the desperate alternative of running upon it, by which the vessel, in all probability would have been dashed to pieces; but this was preferable to being driven from the island, with a scanty supply of provisions, and the ship in a crippled state, in a track where there was not an island within a thousand miles. Having, however, a number of natives on board, and making them all work, we succeeded by sunset, contrary to expectation, in reaching the harbour in safety. We got a new mast, repaired our damages, and, in a few days, sailed again. Having a strong and favourable wind,

we reached Aitutaki on Sabbath morning, in time to conduct the services of the day.

After remaining eight or ten days, with much interest to ourselves, and, we hope, advantage to the people, we returned to Rarotonga with a most singular cargo, principally consisting of pigs, cocoa-nuts, and cats; the king having obtained about seventy of the first, and a number of the last. Notwithstanding the singularity of our importation, it was peculiarly valuable to the inhabitants of Rarotonga; for prior to this, they had no other than a breed of small native pigs, of which there were but few, as they were particularly tender, and difficult to rear; and the cats were so valuable that one was quite a treasure, as the rats were astonishingly numerous, so much so indeed, that we never sat down to a meal without two or more persons to keep them off the table. When kneeling down at family prayer they would run over us in all directions; and we found much difficulty in keeping them out of our beds. One morning, on hearing the servant scream, while making the bed, we ran into the room, and found that four of these intruders, in search of a snug place, had crept under my pillow; they paid, however, for their temerity with their lives. Our friends Mr. and Mrs. Pitman experienced equal inconvenience from these troublesome and disgusting little animals. Some of the trunks were covered with skin, on which the rats commenced very effectual operations, as they had done before upon my unfortunate bellows; and

Mrs. Pitman having one night neglected to put her shoes in a place of safety, sought for them the following morning in vain; for these nocturnal ramblers, being in search of a supper, had devoured them; and a pair of shoes in the South Seas is no contemptible loss. This, however, was a serious affair for their fraternity; for our friends complained to the authorities of the station, and a decree of extermination was issued against the whole race of rats; and after school, man, woman, and child armed themselves with a suitable weapon, and commenced their direful operations. Baskets were made of the cocoa-nut leaves, about five or six feet in length, in which to deposit the bodies of the slain, and in about an hour, no less than thirty of these were filled. Notwithstanding this destruction there did not appear the slightest diminution. From this it will be perceived that cats were not the least valuable animal that could be taken to the island. They, however, did not destroy so many rats as the pigs, which were exceedingly voracious, and did much towards ridding the island of the intolerable nuisance. Besides hogs and cats, Makea and those who accompanied him obtained a considerable quantity of native cloth and mats, which are highly esteemed, and of considerable value at Rarotonga. A large supply of cocoa-nuts was also conveyed from Aitutaki, and this was a valuable portion of our cargo; for a short time before our first visit, a very disastrous war had taken place, in which the king and his party were beaten, and driven for a time to

take refuge in a natural fortress in the mountains. The victors cut down and destroyed all the bread-fruit and cocoa-nut trees, so that on the north, west, and south sides of the island, which were conquered by the inhabitants of the east, not a cocoa-nut tree was to be seen. This supply, under these circumstances, was consequently of great value for seed. The king made a distribution of his spoils among his chiefs and friends; all were therefore delighted with the voyage.

Having never been to sea before, Makea had many wonders to tell. One of his expressions was, "Never again will I call those warriors who fight on the shore; the English only, who battle with the winds and waves of the ocean, are worthy of that name." On our voyage to Aitutaki we had a strong wind and a heavy sea, and during the night the waves gave the vessel many severe blows, at which his majesty was much alarmed, and asked me very seriously if she would not be knocked to pieces; and on being assured that there was no danger, he was for a time satisfied, but not so fully as to allow me to be for one moment out of his sight. The weather being very boisterous, I was under the necessity of frequently going on deck during the night: on every such occasion the king followed me, and appeared to feel safe only at my side. And as the wind was unfavourable, and we were three days and three nights in returning to Raroton-ga, on the second evening the king began to get anxious and restless, fearing that we had missed the

island, and were sailing "*i te tareva kaua,*" or into wide gaping space. On the third evening the sun had retired beneath the horizon and no land was descried. Makea became exceedingly distressed, almost despairing of again beholding his beloved isle. I endeavoured to console him by requesting him to go to sleep till the moon should rise, when I promised that he should see the land. He replied by a very significant question, *ka moe ia e tama?* "can I sleep, friend?" and determined to remain on deck until the time I mentioned, when, to his inexpressible joy, Rarotonga was in sight. His varied and singular expressions evinced the delightful emotions which the sight of the island kindled in his breast. Nothing appeared to excite so much astonishment as the accuracy with which we could tell the time when land would be seen. His inquiries were unceasing, how it was possible we could speak with so much precision about that which we could not see.

On entering the harbour we were struck with the appearance of our house; for as the ship had been built just in front of it, much rubbish had been collected, the fence surrounding the front garden was broken down, and the bananas and shrubs destroyed. Now, however, not only was the fence repaired, and the garden well cultivated, but the dark red mountain plantain, and golden banana, fully ripe, were smiling a welcome to us through the splendid leaves which surrounded the trunks that bore them. It appears that Mrs.

Williams had intimated to the females who attended her for instruction, that it would afford her pleasure to have the pathway and garden in order by the time of my arrival. They were delighted with the suggestion, and answered "We will not leave a chip against which, on his return, he shall strike his feet." The following morning they commenced making the pathways. For this purpose they placed large flat stones for curb edging, and filled the interval with *kirikiri*, or small broken pieces of branching coral, thrown up by the sea; and strewed black pebbles amongst them, which, being intermingled with the white coral, gave to the broad pathway a neat and lively appearance. They then planted the sides with full grown ti* trees, interspersed with the gigantic taro or *kape*.† Requesting their husbands to repair the fence round the house, they ornamented the inclosure with banana and plantain trees, bearing fruit which would be ripe about the time of our expected return; and the kind people appeared amply rewarded, by observing the pleasure which their work afforded us.

* Dracæna terminalis. † Caladium odoratum.

CHAPTER XI.

Mr. Buzacott's Arrival—Receive Letters from England from the Rev. Matthew Wilks, &c.—Also from Raiatea—Character and Death of Tuahine—We leave Rarotonga—Useful Arts introduced amongthe People—Voyage from Rarotonga to Tahiti—Makea's Return.

SHORTLY after our return from Aitutaki, we were cheered by the arrival of Mr. and Mrs. Buzacott; and as they were to occupy the station we were about to leave, they took up their residence with us. The very day after they landed, Mr. Buzacott, who is an excellent mechanic, put on his apron, turned up his sleeves, and began to work at the forge. On seeing this, the people were much delighted, especially Makea, who exclaimed, "This is the man for us; this is the man for us." Mr. Buzacott, on being introduced to my bellows, exclaimed, "What have you here?" and when I informed him, he laughed heartily, and wished to break them to pieces, and with the materials to make a proper pair; but although they were unwieldy in their dimensions, unsightly in their appearance, and quite unbellowslike in their construction, yet they answered the purpose well; and while I had no objection that my ingenious young brother should try his skill, I wished to have some proof of it, before I consented to destroy the useful

machine necessity had compelled me to invent. By the timely arrival of these kind friends, our wants were supplied, and our troubles, in a measure, terminated. To our esteemed fellow-labourers, also, Mr. and Mrs. Pitman, it was a source of great satisfaction; for being in delicate health, they had at one time questioned the propriety of remaining at Rarotonga after our departure: but by the arrival of Mr. and Mrs. Buzacott their anxieties were entirely removed. Prior, however, to this important accession to the Rarotonga mission, they had formed so strong an attachment to the people and the people to them, that they had generously determined to remain on this isolated spot, amidst those who had just emerged from barbarism, and at a distance of six hundred miles from any of their brethren; and God has since graciously rewarded them for their devotedness to his service. By Mr. Buzacott I received letters, one of which was from my beloved and venerable pastor, the Rev. Matthew Wilks, and its insertion here will be gratifying to myself, and not less so to the numerous friends who venerate his memory.

My dear dear Williams,

Dear to me as the apple of my eye, * * * I do love you. My heart leaps when I think of you; I do pray for you—I pray that you may never be weary in well-doing—I pray that you may abound in every good word and work—I pray that you may be the living epistle of Christ, known and read of all men—I pray that you may live long, and be useful all your life long; and when you and I are called to render an account, that we may

hear our master say, "Enter ye into the joy of your Lord." Then we will answer "Yes, Lord, through thy *infinite mercy*."

Then we with all in glory
Shall thankfully repeat
The amazing pleasing story
Of Jesus' love so great.

In this blest contemplation,
We shall for ever dwell;
And prove such consolation
As none below can tell.

News.—Old Tab: yet stands where she did—and, for the most part, fills as she did—many die off and enter their rest. We have had two very great losses—Mr. Wilson, and my dear brother Hyatt. I cannot be long, being now turned 80—and have this week been cupped. Of all the mortals that inherit the kingdom of God I shall be the most unworthy, and yet I hope I shall arrive safely.

Pray give my very kind love to your brethren; live together, co-operate, make a common cause in your exalted labours. The Lord fill your new Chapel with truly Christian worshippers, and make it one of his resting-places. * * * Grace, mercy, and peace be with you all, and believe me, in undissembled love, to be your once affectionate pastor and patron,

M. WILKS.

At the same time I received communications from my own station at Raiatea, and was grieved to find that my truly valuable deacon Tuahine had been taken to his rest. He was one of the two lads who began first to call upon the name of the Lord Jesus in Tahiti. A lengthened account of this interesting individual would no doubt be acceptable to the reader, but I fear to attempt any thing beyond a bare outline of his history; for I

am anxious to curtail and compress the information I have to communicate into as small a compass as possible.

When the great work of conversion commenced at Tahiti, one of the Missionaries, on going into the bushes for meditation and secret prayer, there being no place for retirement in the native habitations, heard a sound, which, on listening attentively, he discovered to be the voice of prayer. It was the first time that any Missionary's heart had been gladdened by hearing a native of Tahiti use the language of devotion. This individual had been impressed by some remarks from Pomare; and, anxious to possess a friend, to whom he could unbosom his feelings, he applied to Tuahine, who had for a long time lived in the Mission families. Happily, Tuahine's mind was in a similar state, and they resolved to retire frequently to the valleys for conversation and prayer, by which exercises these salutary and delightful impressions were deepened. After a time, several young persons united with them; and this little band, without any Missionary to guide them, agreed to refrain from the worship of their idols, and from the wicked practices to which their countrymen were addicted, to observe the Sabbath-day, and to worship Jehovah alone. As Christianity spread, Tuahine rendered essential service to the Missionaries, in directing the inquiries of the new converts, and by teaching in the schools. Possessing an accurate acquaintance with his own language, and, by his

long residence with the Missionaries, having obtained a considerable amount of scriptural knowledge, he was qualified to afford valuable assistance in translating the Scriptures, which he did, first to Mr. Nott, and afterwards to myself. Frequently he has sat eight and ten hours a day aiding me in this important work; and to him are we in a great measure indebted for the correctness with which we have been enabled to give the oracles of truth to the people. When we removed to Raiatea he accompanied us, and, as might have been expected, his counsel and assistance, especially in the schools and in teaching us the language, were most invaluable. When I was absent from home he was left in charge of the station; and his addresses, which were most beautiful specimens of native eloquence, resembling more the mildness of a Barnabas than the thunder of a Boanerges, were exceedingly acceptable to the people. The neatness of his style, the correctness of his language, the simplicity and beauty of his similes, never failed to rivet the attention of his hearers. He had also a surprising gift in prayer. Many times have I listened, with intense interest, to the glowing language of devotion which flowed from his lips. He was much respected by the people; maintained an honourable course many years; discharged the office of deacon with diligence and fidelity, and died, at the age of about forty-five, in the enjoyment of the consolations of the Gospel. A day or two before his death he wrote the following letter:—

Raiatea, November 11th, 1827.

OH DEAR FRIEND,

May blessing attend you and your family, through Jesus Christ our Lord. I have written this letter on the day that my body is completely destroyed with sickness. I am convinced of the near approach of death, for I perceive that my illness is very great. The 11th of November is the day on which I write: I write with great difficulty, for my eyes are now dim in death. My compassion for my family is very great; I therefore write in death to you, my dear friend, about my family. We do not belong to Raiatea, neither myself nor my wife; we both belong to Tahiti; but from love to the word of God, and attachment to you, our teacher, we have forsaken our lands, and now I am about to die. It is death that terminates our close connexion. This is what I have to say to you, my dear friend, about my family; do not let them remain at Raiatea, take them to Tahiti in your own large boat; convey them there yourself; let no one else. They belong to Papeete: there are their parents and their land. My perplexity is very great, occasioned by my dear family crying and grieving around me. They say, 'Who will convey us back to our lands?' I refer them to you; replying, Mr. Williams is our friend. We miss you very much in my illness, and grieve greatly at your absence. Now, my dear friend, let me entreat you not to forget my dying request. Do not follow the custom of my countrymen, and say, when I am gone, 'Oh, it is only the command of a corpse.' This is what they say, and then seize his little property. I have been endeavouring to lengthen out my breath to see you again, but I cannot; my hour is come, when God will take me to himself, and I cannot resist his will. Perhaps this is the time the Lord has appointed for me. And now, my dear friend, the great kindness you have shown me is at an end; your face will not see my face again in the flesh—you and I are separated. Dear friend, I am going *now* to the place we all so ardently desire.

May the grace of the Lord Jesus Christ be with you and your family.

TUAHINE.

P. S.—Take care of my family.

His loss was very severely felt, for the affairs of the station began to get into confusion soon after his death. His colleague, on whom the charge of the Mission devolved, although a sensible man, was not equal to the greatness of the work, which he himself, with much Christian simplicity, confesses in the following letter.

Raiatea, March, 17, 1828.

DEAR FRIEND, MR. WILLIAMS.

May the blessing of God and the grace of the Lord Jesus Christ be with you. This is my communication. Where are you? What are you doing? Is it well with you? Are you dead? alas, how long it is since our eyes saw each others' features! Tuahine is dead. He will never see your face again: perhaps that also may be the case with me. He died in November.

We have had visits from Mr. Barff and Mr. Platt. Mr. Pritchard is now with us, and we like him very much. Ten families have joined us lately: they were previously living almost like heathens. Mr. Barff has baptized them. Only two members of our church have acted inconsistently since you left.

Dear friend, the work of a minister in superintending a church is a great work; it is more than I can carry: it is also a fearful work. I am as a presumptuous child, who, with his parent by his side, thinks himself great and clever, but when unsupported by his parent, learns his deficiency. It is well said by our Lord, that the disciple is not wiser than his teacher.

Dear friend, I am anxiously desiring your return, for I have expended all my little stock of knowledge; and, as you are aware, I have a people to instruct who are as wise as myself: they generally, however, express themselves pleased with my addresses .....

Do not come in the vessel you are building, lest Mrs. Williams and the children should be drowned in the sea. Hasten home, as we expect our brethren and friends from Huahine to be present at our Missionary meeting in May.

Your premises are overgrown with weeds; your large boat is being eaten by the worms, and your cattle are running wild; for the people whom you left in charge of them are neglectful. I thought it best to tell you all this, that you may not be surprised on your arrival.

Blessing on you through Jesus,

UAEVA.

We continued at Rarotonga about a month after the arrival of Mr. and Mrs. Buzacott, which time was spent in strengthening our vessel with iron, with which Mr. B. supplied us; in erecting his new house; teaching him the language, and communicating important information relative to the Mission. It was a matter of deep regret to our beloved friends, that we were compelled to leave them so soon.

The king, who intended to accompany us to Raiatea, gave instructions to his people for the regulation of their conduct during his absence; made the necessary arrangements with his chiefs, and nominated a Regent to act for him till he should return. Every thing being prepared, and having resided twelve months at this important station, during the most critical period of its history, we took an affectionate leave of our beloved co-adjutors and their kind people, truly thankful that, on being relieved from this heavy charge, I was resigning it into the hands of brethren so well qualified to fulfil its duties. The inhabitants of this lovely spot evinced considerable feeling at the prospect of losing us. For more than a month prior to our

departure, little groups would collect in the cool of the evening, and, when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing in plaintive tones the stanzas they had composed to express their sorrow at our anticipated separation. On the evening of our departure several thousands accompanied us to the beach; and, as the boat left the shore, they sang with one voice, and, we think we may add, with one heart,

Kia ora e Tama ma
I te aerenga i te moana e!

"Blessing on you, beloved friends; blessing on you in journeying on the deep." This they repeated at very short intervals, the sounds becoming fainter and fainter as we proceeded, until they were lost in the distance. The effect was so overpowering that not a person in the boat could refrain from weeping.

The Messenger of Peace, as she appeared when leaving Rarotonga for Tahiti.

The Rarotongans improved much in every respect during our residence among them. The females were completely transformed in their appearance; for, although the teachers were both single men, they had taught them to make bonnets; but, I must add, that their taste, in forming the shape, did not admit of equal commendation with their desire to raise the character and promote the comfort of the female sex. These deficiencies, however, were supplied by Mrs. Pitman and Mrs. Williams, who made some hundreds of bonnets, and rendered many of the natives proficients in the art. They made also, for the chiefs'wives, European garments, and instructed them to use the needle, with which they were much delighted. Besides this, they met, almost daily, the different classes of females, to impart to them religious and other instruction. By myself, the men were taught various useful arts, such as to work at the forge, to erect better houses, and to make articles of furniture, in which they have since far excelled their neighbours. At Mr. Pitman's station, I constructed a turning lathe, and the first thing I turned was the leg of a sofa, with which the chief to whom it belonged was so much delighted that he strung it round his neck, and walked up and down the settlement, exhibiting it to the admiration of the astonished inhabitants, many of whom exclaimed, that if they had possessed it prior to the renunciation of idolatry, it would certainly have been an object of worship, and have taken the precedence of all their other

idols. We made a sugar mill * for them, and taught them to boil sugar.

As the people, before our arrival, had destroyed all the cocoa-nut trees, from which they might have procured oil, and having no other article of commerce, we entertained a pleasing hope that the manufacture also of cordage and rope, from the hibiscus bark, might become a valuable substitute. With this view I constructed a rope machine, taught them the art of rope-making, and encouraged them to prepare a great quantity, some of which was sent to New South Wales, in the expectation of finding a market for it; but we did not succeed according to our anticipations, and the Rarotongans are still destitute of the means of exchange for European commodities. At my own station, also, being desirous of adding to the few articles which the natives were able to offer in exchange for European manufactures, I hired a person, at very considerable

* This was the seventh I had made, having constructed one upon the same principle for most of our native Missionary stations.

expense, to teach me the art of growing and preparing Brazil tobacco. Having obtained this information, we induced the natives to plant about a hundred and fifty acres, and made the necessary apparatus for pressing, &c. As a vessel was sailing at this time for New South Wales, I wrote to inform our undeviating friend, the Rev. S. Marsden, of our proceedings. Delighted with the information, he inserted my letter in the Sydney Gazette. Some narrow-minded merchants immediately took the alarm, and tormented the governor, until a prohibitory duty of 4s. per lb. was imposed upon tobacco from the South Sea Islands. Thus our expense and labour were lost. It appeared to me to derogate from the dignity of a great nation, thus to crush the energies of an infant people.

Both Mr. Pitman and myself were constant in our attendance at the schools, but, having no books in their dialect, could make very little progress; and although they diligently attended the means of grace, there were but few who gave evidences of a change of heart. Much knowledge, however, was imparted, and a foundation laid on which the two excellent and devoted Missionaries who occupy these stations have since been honoured to raise an elevated and spiritual superstructure.

We never reflect upon our voyage from Raratonga without feeling our obligations to a kind and protecting Providence. It will be readily conceived, that a vessel built under the circumstances I have described, very insufficiently fastened with

iron, caulked with the bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch, was not calculated to sustain the buffetings of many storms. But, although it blows from the E. almost constantly in those latitudes, we were favoured, during our voyage of 800 miles, with a fair wind, which was so light as to appear almost sensible that it was filling sails which could not endure its fury, while the sea was so smooth that it seemed as if reserving its power for some bark better fitted to withstand it; or, rather, we felt, that He, who said to the winds and waves, "Be still," continued to care for his disciples. We arrived off Papeete harbour, at Tahiti, during the night, and in the morning, the crews of the ships at anchor, and the friends on shore, observed, literally, "a strange sail" at sea. Some took us for South American patriots, others for pirates, and others could not tell "what to make of us." As soon as we entered the harbour, the officers of the vessels lying there, and our friends from the shore, hastened on board to see the prodigy, and expressed not a little astonishment at every part of the ship, but especially at the rudder-irons. From Mr. and Mrs. Pritchard we received a cordial welcome. After introducing Makea to the Missionaries and authorities of the island, and recruiting our strength, in a few days we departed for Raiatea, where we arrived, the 26th of April, 1828, having been absent exactly twelve months. On landing I was greeted by the people: "How good it is you

are come! now our troubles will be at an end! what should we have done had you stayed away much longer!" I was at a loss to divine the import of these exclamations, till I was informed that a serious disagreement had arisen between Tamatea and the principal chiefs of the island. In a few days, however, these differences were settled, and we prepared for our Missionary meeting; at which from two to three thousand persons assembled, many of whom had come from Huahine and Tahaa; with the noble chief, also, from Rarotonga, whose presence, together with the exhibition of the rejected idols of his people, added much to the interest of the occasion. This was the third time we had enjoyed the privilege of exhibiting to the Raiateans the abandoned idols of other islands. Many suitable addresses were then delivered, and all present seemed delighted.

Makea, during his stay at the Society Islands, visited Huahine, Tahaa, and Porapora, the chiefs and people of which showed him kind attentions, and made him valuable presents. With these, after about two months' residence with us, we sent him home, where he arrived in safety, and was cordially welcomed by the Missionaries and his people.

CHAPTER XII.

apeiha's Narrative—Ideas of the People on seeing him read—Arrival of his Colleague—Arrangements for increased Exertion—The Success which attended their Efforts—Ludicrous Incidents with a Cat—First Place of Worship erected—War with the Heathens—The entire Subversion of Idolatry at Rarotonga—War at Raiatea—Accusations of Professor Lee.

DURING our stay at Rarotonga, I obtained a minute and interesting account from Papeiha, of the circumstances which occurred from his first landing to the time of our arrival, a brief abstract of which I shall present to the reader. On reaching the shore, he was conducted to the house of old Makea, the father of the present chief of that name. An immense crowd followed him, one of whom was saying, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt;" but they did not carry their threats into execution; for the chief called out, "Speak to us, O man, that we may know the business on which you are come." Papeiha replied, that he had come to instruct them in the knowledge of the true God, and the way of eternal salvation through his Son Jesus Christ, in order that, as the inhabitants of Tahiti, the Society, and other islands had done, they also might burn the idols of wood, of cloth, and of birds' feathers which they had made and called gods. Immediately there burst from the multitude

an exclamation of surprise and horror: "What! burn the gods! what gods shall we then have, and what shall we do without the gods?"

The teacher and his party commenced family worship morning and evening, at which many persons attended; and, after the first Sabbath-day services, about twenty joined them, among whom was Davida, the eldest son of the present king, who has continued stedfast, and is now rendering essential service to the Mission, as superintendent of Mr. Buzacott's schools, and leader of the singing. Frequently has Papeiha showed me the stone from which, overshadowed by a grove of banana trees, he delivered his first address to the wondering inhabitants of Rarotonga.

Shortly after this, Tinomana, the chief of Arorangi, a district about eight miles from Papeiha's residence, sent for him, and expressed a wish to know something about Jehovah and Jesus Christ. This chief, with the whole of the people of his district, were living in the mountains, where Tinomana himself was born. As this was the weakest district of the three, its inhabitants were subject to peculiar oppression from their more powerful neighbours, who plundered them of their food and property with impunity. When a sacrifice was required, they would invariably seek it from this oppressed people; who, when they wanted fish, were obliged to steal down to the sea in the dead of the night, and return before day-break, to avoid being plundered or murdered by parties from the other dis-

tricts. Papeiha, after having explained the leading doctrines of the Gospel to this chieftain, very judiciously pointed out to him the advantage which he would derive from the reception of Christianity; and showed, that by this means, peace and good will would so reign through the land, that he would no longer be compelled to live in the mountains, but might take up his abode near the sea, and, with his people, enjoy his possessions as securely as the inhabitants of the victorious districts. The chief was considerably impressed with these representations; and after meditating for some hours upon what he had heard, he came to Papeiha, and said, that he felt greatly disposed to burn his gods, but was afraid, "lest they should be enraged, and strangle him in the night." The teacher assured him that he had nothing to apprehend, as they were destitute of any real power. In the evening Papeiha and his party engaged in prayer, and many of the people of the district united with them, and, for the first time since the island had been inhabited, bowed their knees to the God of Heaven, and listened to the voice of devotion.

When Papeiha had spread his mat, and laid himself down to rest, Tinomana brought his, and having placed it by his side, told him that he came to be taught to pray to Jehovah. Delighted with the request, Papeiha commenced a short prayer, which the chief repeated after him; but, overcome with fatigue, he dropped off to sleep. He had,

however, scarcely closed his eyes, when the anxious chief awoke him, saying, "I've forgotten it; go over it again." After causing him to repeat it many times, once more he fell asleep, and again was awoke. This was repeated frequently through the night. In the morning, Papeiha returned home, and Tinomana accompanied him part of the distance, reciting, during the journey, the prayer which he had learned. On taking his leave, he informed the teacher that he was much delighted with what he had heard; and that he would go home and think seriously upon the subject; for, as it was a matter of great importance, it was not well to be in haste.

Papeiha had not long returned, when another opportunity was afforded him for bearing his testimony to the truth, in the presence of a multitude of heathen, on the very spot where "Satan's seat was." The people were assembled at a marae offering great quantities of food to the gods. Many priests, pretending to be inspired, were shouting and vociferating, with all the wildness of heathen frenzy, among worshippers who presented a strange and ludicrous appearance. Some had one side of their face and body blackened with charcoal, others were painted with stripes of all the colours they could procure; while many were dressed as warriors, with large caps, adorned with white cowrie shells and birds' feathers. Our intrepid friend pressed into the midst of the assembly, and commenced addressing them on the folly of offering

such quantities of food to a piece of wood which they had carved, and decorated, and called a god. Upon this, a priest stood up and affirmed that theirs was a real god, that he was a powerful god, and that the feast they were celebrating was very sacred. Papeiha told them that the day was not far distant when the true God Jehovah would show them the folly of their practices, and would make the gods they now worshipped "fuel for the fire." On hearing this declaration there was great confusion, but they listened very attentively while he described the love of God in giving his Son to die for sinners. After Papeiha had ceased, the people asked him many questions, one of which was, "Where does your God live?" He replied, that Heaven was his dwelling place, but that he filled both the heavens and the earth with his presence. "We cannot see him," they rejoined, "but ours are here before our eyes, and, if the Earth was full of your God, surely he would be big enough to be seen." "And should we not run against him?" exclaimed another. To all this Papeiha made answer, "that the earth was full of air, but we did not run against it; that we were surrounded by light, but it did not impede our progress." This conversation terminated, however, without adding to the number of converts; but the teacher had the satisfaction of knowing that he had borne a faithful testimony to the truth, and that many had heard, for the first time in their lives, of salvation by the blood of Jesus Christ.

As Papeiha carried his Testament with him, it frequently elicited curious remarks. While walking about the settlement, the people would say, "There! there's the god of that man! what a strange god it is, he carries it about with him, but we leave ours at the marae." When they saw him reading, they would say that he and his God were talking together. Five months had elapsed when Papeiha was cheered by the arrival of his associate Tiberio. Although the labours of Papeiha had been unremitting, and the converts by no means numerous, he was not discouraged; and now that he was cheered by the presence, and aided by the co-operation of a colleague, it was determined that himself and his associate should employ all their energies for the accomplishment of their object, and, undeterred by threats or danger, should go on any occasion to any part of the island where it was probable that success might reward their efforts. With this view they resolved, in the first instance, to visit all the influential chiefs in the island, and explain to them the principles of Christian truth, pointing out not only the spiritual but the temporal advantages which would accrue from the renunciation of idolatry. In carrying their resolution into effect, at some places they were kindly treated, but at others they were ridiculed, and from one or two they narrowly escaped with their lives.

A few days after their return to the station a priest came to the teachers, and expressed his deter-

mination to burn his idol, and had brought his eldest son, a boy about ten years of age, to place under their care, lest, the gods, in their anger, should destroy him. Leaving the child with the teachers, he returned home, and early the next morning came, bending under the weight of the cumbrous god he was bringing to be burned. A crowd followed him, calling him a madman, but he persisted in his determination to embrace the word of Jehovah, and declared that he was unconcerned about the result. He then threw his idol at the feet of the teachers, one of whom fetched his saw to cut it up; but as soon as the people observed the saw applied to the head of the god, they all took fright and ran away. Many even of their converts were seized with the panic, and hid themselves among the bushes. After a short time they returned; and, in the presence of an immense crowd, the first rejected idol of Rarotonga was committed to the flames.

In order to convince the people of the utter futility of their fears, when the idol was reduced to ashes, the teachers roasted some bananas upon them, of which they eat themselves and invited others to partake. No one, however, had courage to admit so dangerous a morsel into their mouths, and waited, with no small anxiety, to witness the result of the teachers' temerity; but, like the inhabitants of Melita, "after they had looked a great while, and saw no harm come to them, they changed their minds," and said theirs was the truth. The crowd

of spectators returned, with feelings so different from those with which they assembled, that, in less than ten days after this event, not fewer than fourteen idols were destroyed. Immediately afterwards, Tinomana, the conquered chief, sent for the teachers, and on their arrival at his residence in the mountains, he informed them that, after much deliberation, he had determined to embrace Christianity, and to place himself under their instructions, and therefore wished to know what was the first step to the reception of the truth. The teachers informed him that he must destroy his maraes and burn his idols, to which he instantly replied, "Come with me, and see them destroyed." On reaching the place, he desired some person to take a fire-brand and set fire to the temple, the *atarau*, and the *unus*, or sacred pieces of carved wood, by which the marae was decorated. Four great idols were then brought and laid at the teachers' feet, who, having read a portion of the tenth chapter of the gospel of St. Luke, which was peculiarly appropriate, especially from the seventeenth to the twentieth verses, disrobed them of the cloth in which they were enveloped, distributed it among the people, and threw the wood to the flames. Thus were the inhabitants of this district delivered from the reign of superstition and ignorance, under which they had so long groaned. Some of the people were much enraged with the chief, and were very violent in the expression of their feelings; calling him a fool

and a madman, for burning his gods, and listening to worthless fellows, who were "drift wood from the sea, washed on shore by the waves of the ocean." The grief of the women was excessively frantic, and their lamentations loud and doleful. Many of them inflicted deep gashes on their heads, with sharp shells and sharks' teeth, and ran about, smeared with the blood which streamed from the wounds, crying in tones of the deepest melancholy, "Alas! alas! the gods of the madman Tinomana, the gods of the insane chief, are given to the flames!" Others, blackened with charcoal, joined in their lamentations. In the course of a few days, all the idols in the district were brought to the teachers; some of these were destroyed, but the others they determined to send to Raiatea. On the following Saturday they left Tinomana, advising him and the other converts to have their food prepared for the next day, and to attend worship at the station. They did as they were requested; but came completely accoutred as for an engagement, with war caps, slings and spears, fearing, lest the enraged Satanees* should attack them. They were not however molested either in coming or returning. From this time the destruction of the ensigns of idolatry proceeded rapidly throughout the island. During the next week, Pa, the principal chief of the victorious party, sent for Papeiha and Tiberio; and, on their arrival, expressed his determination to embrace the truth. In the evening, while sitting

* A name by which the idolaters were designated.

in the house, their attention was attracted by a singular noise, which proved to be the yelling of a person who pretended to be inspired, and who, like the heathens of old, endeavoured to support his pretensions by distorting his features and speaking in an unnatural tone. Approaching the dwelling, he vociferated, "Pa, Pa, give me those two men; why do you preserve two rotten sticks driven on shore by the waves? why do you listen to the froth of the sea? I am great Tangaroa, give them to me, and I'll eat them." The teachers proposed to each other to joke with this gentleman; and, as he entered the house, to take out their knives, and demand that they should be allowed to make an incision and search for the great god Tangaroa, who, he said, was within him; as it would be gratifying to all parties to see this extraordinary personage. The chief heard the conversation, and warned the priest not to enter, as the teachers were ready with their knives to cut him open and search for Tangaroa. On hearing this, he scampered away with far less pomp than he came, and they heard nothing more of him.

The teachers, after an absence of about a week, during which they had witnessed the demolition of several maraes, returned, accompanied by the first-born of every chief who had destroyed his idols.

At this time, a ludicrous circumstance occurred which will illustrate the ignorance and superstition of this people. A favourite cat had been

taken on shore by one of the teacher's wives on our first visit; and not liking his new companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol, was situated at a distance from the settlement; and, at midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side, musing upon the strange events of the day, beheld, with consternation, two fires glistening in the door-way, and heard with surprise a mysterious voice. Almost petrified with fear, she awoke her husband, and began to upbraid him with his folly for burning his god, who, she declared, was now come to be avenged of them. "Get up and pray, get up and pray," she cried. The husband arose, and, on opening his eyes, beheld the same glaring lights, and heard the same ominous sound. Impelled by the extreme urgency of the case, he commenced, with all possible vehemence, vociferating the alphabet, as a prayer to God to deliver them from the vengeance of Satan. On hearing this the cat, as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer.

On a subsequent occasion, puss, in his perambulations, went to the district of the Satanees; and as the marae stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation, and wish-

ing to be found in good company, took up his abode with the gods; and not meeting with any opposition from those within the house, he little expected any from those without. Some few days after, however, the priest came, accompanied by a number of worshippers, to present some offerings to the god, and on opening the door, Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, instead of returning it, he rushed back with terror, shouting to his companions, "Here's a monster from the deep, here's a monster from the deep!" Upon this, the whole party hastened home, collected several hundreds of their companions, put on their war caps, brought their spears, clubs, and slings, blackened themselves with charcoal, and thus equipped, came shouting to attack "poor puss." Affrighted at this formidable array of war, Tom immediately sprang towards the opened door, and darting through the terror-stricken warriors, they fled with the greatest precipitation in all directions.

In the evening, these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself, than the terrified company fled in consternation; and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the "monster of the deep," being too nimble for them, again escaped

their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with them; and, in the dead of the night, returned to the house, and crept beneath a coverlet, under which a whole family was lying, and there fell asleep. Unfortunately his purring awoke the man under whose cloth he had crawled, and who, supposing that some other "monster" had come to disturb them, closed the door-way, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable "monster."

The king, Makea, was among the last chiefs of importance who renounced idolatry. The object of his adoration was a goddess, the great Rangatira; and the idolaters manifested determined opposition to the destruction of this idol and the burning of their marae. That, however, was effected by the party to whom it belonged; and thus the reign of idolatry, although very many still retained their idols and superstitions, was virtually terminated at Rarotonga.

The teachers then recommended the erection of a place of worship, which being agreed to, the greater part of the inhabitants assembled, most of whom came to the work thoroughly equipped for

war.* The site selected for the building was thickly covered with trees; and, as there were but four or five axes in the island, the clearing it was a great work. All, however, appeared anxious to assist, and although their tools were rude, some using large shells, and others stone axes, yet as the people were numerous, the work was soon effected. When the first post was fixed, Makea, who had prepared a great quantity of food to be apportioned to the various districts, desired Tinomana to implore a blessing; and, in order that all present might see and hear, he climbed a tree, and in that conspicuous situation offered up a sensible prayer. The shape of the building, the burning of the lime, and the plastering of the house, excited feelings and drew forth expressions similar to those elicited at Aitutaki.

Those who still remained heathen were continually offering provocation to the Christians, who, by not resenting their conduct, subjected themselves to still greater annoyance, and one of them, while passing through their district to his own, was most severely beaten, and had one of his ears torn nearly off. This led to a conflict between the parties, in which the Christians conquered. The victors then, as the custom was, led the captives by their long hair down to the sea-side, not

* It must be recollected,—that the inhabitants of the different districts of this island were always in a state of hostility, and never, on any occasion, met unarmed; that time had not yet been sufficient for the principles of Christianity to produce mutual confidence amongst its professors, and that numbers were still heathens.

however, as formerly, to put them to death, and feast upon their bodies, but to present them to the chiefs; who, instead of ordering them to be injured, advised them to embrace this good religion, by which their differences would be terminated, and the reign of harmony and happiness established. To this they replied, that, as they were now convinced of the superior power of Jehovah, and had indubitable proof of the merciful character of this new religion by their lives being spared, they should at once unite with their countrymen in the worship of the only true God. The following day they demolished all the maraes, and brought their rejected idols to the teachers. Thus terminated the war, and, with the war, the whole system of idolatry in Rarotonga.

A portion of land in the Christian settlement was then allotted to each individual; and many of them erected a dwelling there, and became, and still continue among the most active, consistent, and devoted Christians.* It is a very remarkable fact, that in no island of importance has Christianity been introduced without a war; but it is right to observe, that, in every instance, the heathens have been the aggressors. It was so both at Tahiti and Raiatea. And as there were many circumstances connected with the memorable battle between the Christian and

* In giving the foregoing account of the overthrow of idolatry in the Island of Rarotonga, my readers will not conclude that I approve of every measure the teachers adopted. All I have done is faithfully to narrate the facts.

heathen parties at the latter place, in which the interposition of a Divine power was most conspicuous, and which led to the entire subversion of idolatry in that and the neighbouring island, I shall take this opportunity of recording them. Tamatoa, with most of the chiefs of the Society Islands, attended by a large company of warriors, had gone to Tahiti, to assist in reinstating Pomare in his government; and when thus convened, the great work of conversion commenced at that island! Having been brought under its influence, the chiefs, with their warriors, returned to their respective islands, not conveying back the mangled bodies of the victims slain in battle, to offer to the gods whose protection they had invoked, but the Gospel of peace. Upon the arrival of Tamatoa and his followers at Opoa, the place "where Satan's seat was" at Raiatea, a multitude was assembled on the sea-beach to greet them, while the priests were running to and fro, vociferating a welcome in the name of the gods, and expressing a hope that they had returned laden with victims. As the chief's canoe approached the shore, a herald was commanded to stand upon an elevated platform, who shouted in reply, "There are no victims; we are all praying people, and have become worshippers of Jehovah the true God;" and holding up the elementary books which the Missionaries had written for them, as they had no printing-press at that time, he cried, "These are the victims—these are the trophies with which we have returned!"

Soon after the arrival of Tamatoa and his party, a meeting was convened, when the inhabitants of Raiatea were informed of what had taken place at Tahiti, and of the conversion of their friends to the Christian religion. They were then invited to follow their example. About a third of the people agreed to the proposition. Shortly after this Tamatoa was taken exceedingly ill, and every effort to restore him to health having failed, it was proposed by one of the Christians to destroy Oro, the great national idol, and set fire to the marae, suggesting that perhaps Jehovah was angry with them for not having done this before. After a consultation upon the proposition, it was agreed that a party should go and carry it into effect. Summoning all their courage, these proceeded to the great marae at Opoa, took Oro from his seat, tore off his robes, and set fire to the sacred house. The heathen party were so exasperated at this circumstance, that they determined to make war upon the Christians and put them all to death. For this purpose, they invited the chief of Tahaa to come over with his army, and assist them in effecting their object. They erected a house, which they encircled with the trunks of cocoa-nut and bread-fruit trees, into which they resolved to thrust the Christians, and then to set it on fire, and thus burn them alive. Terrified at these and other frightful preparations, Tamatoa sent frequent overtures of peace; but the invariable reply was, "There is no peace for god-burners, until they have felt the effects of the

fire with which they destroyed Oro." As a last resource, the chief sent his favourite daughter; and a small shower of rain happening to descend just as she entered the camp, a priestess of Toimata, the daughter of Oro, commenced singing the following stanza :—

> "Thickly, thickly falls the small rain from the skies;
> 'Tis the afflicted Toimata weeping for her sire."

This roused the spirit of the people to such a pitch, that the heathens shouted simultaneously, "There is no peace to be made with god-burners, until they have felt the effects of the fire with which they destroyed Oro," and determined to make the attack on the following day. The night was a sleepless one with both parties; for the heathens were employed in listening to the vociferations of their priests, in feasting, rioting, and exulting in the anticipated triumphs of the coming day; while the Christians spent the hours in prayer, and in raising an embankment of stones behind which to defend themselves as long as possible. Early the next morning the heathen party, with flying banners, the shout of the warriors, and the sound of the trumpet-shell, bore down in an imposing attitude upon the affrighted Christians; while they, on their bended knees, were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations and superstitious madness, rendered them peculiarly formidable. A long shoal of sand stretched from

the shore of the Christian encampment; in consequence of which the heathen party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation, one of the Christians, formerly a noted warrior, said to the chief, "Allow me to select all our effective men, and make an attack upon the heathens, while in the confusion of landing. A panic may seize them, and God may work a deliverance for us." The proposition was agreed to; but the chief himself said, "Before you go, let us unite in prayer." Men, women, and children, then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their head in the day of battle, and, on concluding, thus addressed his little band of faithful followers: "Now go, and may the presence of Jesus go with you." Taking a circuitous route behind the brushwood, until he arrived opposite to the place where the heathens were landing, the commander extended his little army as far as it would reach, and gave strict orders that no noise should be made until they were emerging from the bush. The arrangement proved most successful. The heathens were seized with consternation, and after a short resistance, threw away their arms, and fled for their lives; for they expected to have met with barbarous treatment, similar to that which they would have inflicted had they been the conquerors. But perceiving that no injury was sustained by those of their brethren who fell into the hands of the Chris-

tians, they peeped from behind the bushes, or shouted from the trees in which they had taken refuge, "Here am I; spare my life, by Jesus, your new God." The remainder of the day was spent by the Christians in conducting their prisoners into the presence of the chief, who remained for several hours upon the very spot where in the morning he commended his little band to the protection of God. A herald stood by his side, and shouted, as the fugitives approached, "Welcome, welcome; you are saved by Jesus, and the influence of the religion of mercy, which we have embraced!" When the chief of Tahaa, who led the heathen, was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, "Am I dead?" His fears, however, were immediately dissipated by his brother chieftain, who replied, "No, brother; cease to tremble; you are saved by Jesus." A feast was immediately prepared for the prisoners, when nearly a hundred large pigs were baked whole, with a proportionate quantity of bread-fruit and other vegetables. The heathen sat down to eat, but few could swallow their food, being overwhelmed by the astonishing events of the day. While they were thus seated, one of the party arose, and said, "This is my little speech: Let every one be allowed to follow his own inclination; for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger! We were four times the number of the praying people, yet they have conquered us with the greatest ease.

Jehovah is the true God. Had we conquered them, they would, at this moment, have been burning in the house we made strong for the purpose! but instead of injuring us, or our wives or our children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself to this people." This declaration was listened to with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed their knees that very night, for the first time, in prayer to Jehovah, and united with the Christians in returning thanks to Him for the victory he had on that anxious day so graciously afforded them. On the following morning, after prayer, both Christians and heathens issued forth and demolished every marae in Tahaa and Raiatea; so that, in three days after this memorable battle, not a vestige of idol worship remained in either of those islands! All this will acquire additional interest in the reader's estimation when he is informed, that it took place solely under the superintendence of the natives themselves, for at that time there was no Missionary at either of the islands.

And here I would notice an assertion of Professor Lee, who ascribes the progress of Christianity in the South Sea Islands to the aid it derived from the civil power.* Now this statement is not founded in truth. Having witnessed the introduction of Christianity into a greater number of islands than any other Missionary, I can safely affirm, that in no single instance has the civil power been employed

* See Professor Lee's second letter, &c., page 57.

in its propagation. It is true, that the *moral* influence of the chiefs has, in many instances, been most beneficially exerted in behalf of Christianity; but never, to my knowledge, have they employed coercion, to induce their subjects to embrace it. And I feel satisfied, that in few cases, has the beautiful prediction been more strikingly accomplished — "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Had the Missionaries desired the exercise of that power, the chiefs were not in a condition to gratify them; for they had to defend themselves against the fury of a large portion of their own subjects, by whom they were so fiercely attacked.* I am, moreover, happy, in being able to contradict the assertion of Dr. Lee; because, were it true, it would have detracted from the honour of Christ, by the interposition of whose providence the great work has been effected: "His own arm hath gotten him the victory." Further, it would have derogated from the honour of Christianity, which has triumphed, not by human authority, but by its own moral power—by the light which it spread abroad, and by the benevolent spirit it disseminated; for "kindness is the key to the human heart," whether it be that of savage or civilized man; and when instead of being barbarously murdered, they were treated with kindness, the multitude immediately embraced the truth, for they naturally attributed this mighty transformation in their formerly sanguinary chieftains, to the benign influence of the Gospel upon their minds.

* See also Ellis's Polynesian Researches, vol. i. p. 259.

CHAPTER XIII.

A Tradition—How the Rarotongans first obtained their Knowledge of the Europeans—They pray to their gods that Ships may visit their Island—A Ship, supposed to be the Bounty, arrives—The Tides—The unsoundness of Captain Beechy's theory—Peculiarities of Rarotonga—Buteve the cripple—Their wars, savage Usages, &c.—Female Degradation—Grades in Society, &c.

DURING our stay at Rarotonga, I obtained information from the natives upon a variety of subjects, some of which were both curious and instructive. The first I shall mention is, a legend in reference to the peopling of their island. Upon this subject the natives have several traditions, in one of which there is a strange account of *Apopo iva roa*, or the long-boned giant, who is said to have walked to the island upon the sea; but this, with many others, I shall pass over and confine myself to the following, which, divested of those portions that are evidently fabulous, I regard as the correct account. It states that Karika, the ancestor of the present Makea family, came originally from an island to the westward, named Manuka. This Karika was a mighty warrior, a "man-killer" and a great navigator, who, in his peregrinations at sea, discovered the island of Rarotonga. On landing, he found it uninhabited; and, after remaining there some time, he again put to sea, and, in his voyage,

met with Tangiia. This man was a chief of Faaa, a district in Tahiti, who, by cutting down a favourite bread-fruit tree, had given offence to his brother, *Tutabu aru roa,* (or Tutabu the insatiable pursuer,) who was so much enraged that he determined to put Tangiia and all his family to death. On hearing this, Tangiia launched his large canoe, and sought safety in flight; and taking with him his family and followers, among whom were two beautiful daughters, he sailed for Huahine, which is about a hundred miles to the westward of Tahiti, where he arrived in safety. He had not, however, been there many days, before Tutabu, with his *tini* or thousands, entered the harbour of that island, with a determination to destroy his brother. To escape his vengeance, Tangiia set sail immediately for Raiatea, but was closely followed by Tutabu. Continuing his flight, he sailed to Porapora, where he had scarcely landed, when he again found his pursuer at his heels. From hence he proceeded to Maupiti, the last of the Society Islands, but here also Tutabu followed him; when, seeing no possibility of escaping the fury of his unrelenting foe, Tangiia, with his *tini,* launched upon the trackless ocean, in search of a refuge where he might happen to find it. After having been a long time at sea, he fell in with Karika, from the island of Manuka, who forthwith prepared for battle; and, lashing his canoe firmly to that of the poor unfortunate Tangiia, was about to attack him, when he made submission, by presenting to Karika the emblems of supre-

macy, both civil and religious, saying, "*Tena mai te vaevae roa*"—"Yours is the long-legged," or man belongs to you. "*Tena mai te vaevae poto*"—"Yours is the short-legged," or the turtle belongs to you; which, being the most sacred fish, was considered as an emblem of supremacy in religious affairs. "Yours is the *butunga apinga, katoatoa* or the source of every treasure," reserving to himself only his "*takai kete*," or the food with which the people of his own district might supply him. With this Karika was satisfied, and made a friendly covenant with Tangiia, receiving from him one of his beautiful daughters to wife. The brave warrior then informed his friend of the lovely island he had discovered, told him the direction in which it lay, and promised, when he had accomplished the object of his present voyage, to return and settle there. Tangiia, taking leave of his formidable ally, steered for Rarotonga; and, on reaching it, took up his residence on the east side. Karika returned to the island some short time after, and, with his "tini," settled on the north side. But they had not long enjoyed the comforts of repose, when, to the astonishment and consternation of Tangiia, the fleet of his determined enemy Tutabu was descried off the harbour's mouth. The "relentless pursuer" had determined to range the ocean in search of his adversary, and now that he had discovered him, felt confident that he should effect his destruction. Tangiia immediately despatched a messenger to inform his friend Karika of

Tutabu's arrival, and to request his assistance in the ensuing battle; hoping that, by an union of their forces, they might conquer him. Karika accordingly collected his "tini," and went forthwith to the assistance of his friend. A desperate engagement ensued in which Tutabu was conquered and killed. They next had to bake him; but this they found more difficult than to kill him; for, although they heated a large oven thoroughly, and put many hot stones inside him, they found on opening the oven that it was cold, and Tutabu quite uncooked. Failing here, they conveyed the body to the next district, where they prepared another oven, using a different kind of wood for fuel, but with no better success. This process they repeated in every district of the island, with a similar result, until they came to the last, at which they succeeded. For this reason they gave to the district its present name of Taana, which signifies "well done, or baked over again." There is in this tradition a great deal more of the fabulous than I have mentioned especially in relation to the canoe in which Tangiia came to Rarotonga, which is said to have been built in the invisible world, and to have been conveyed by the birds to the top of a mountain during one night, and on the next to have been removed from thence by the same extraordinary carriers to a large canoe-house erected by Tangiia for its reception. This celebrated ship had nine or ten remarkable names, taken from so many striking circumstances connected with its building,

the manner in which it was conveyed to this world, and other incidents, the relation of which might, perhaps, gratify the curious, but, from the press of more important matter, I can only add, that its principal name was *Tarai-po* or, "built in the invisible world."

This account, divested of the fabulous, is certainly supported by existing circumstances, for, in the first place, the Tahitian and Society Islands have other traditions respecting both Tangiia and Tutabu, which state, that they were both great travellers, that they had a serious quarrel about their lands, and that they dwelt in the district of Faaa in Tahiti. Hence it may be fairly assumed, that such persons did actually exist, and that they were not, like the long-boned giant, the mere creations of fancy. This opinion is also supported by the fact, that the islands from which these progenitors are said to have come, are about equal distances from Rarotonga, Tahiti being to the east, and Manuka to the west of it. The language also of the present inhabitants is pure Tahitian, with an infusion of the hard consonants and nasal sounds which characterize the dialects of the west. To these we may add another striking evidence, derived from the political divisions still existing in the island. The people are, to the present day, two distinct bodies, designated *Ngati Karika*, or the descendants of Karika; and *Ngati Tangiia*, the descendants of Tangiia; the former still occupying the north side of the island, and

the latter the east. It is also worthy of remark, that the superior chieftainship is still vested in the Karika family; for, although the *Ngati Karika* have been beaten many times, indeed generally, by the descendants of Tangiia, yet the conquerors agree in allowing them the supremacy which they have possessed from time immemorial. The present Makea is the twenty-ninth of that family.* The first knowledge and intercourse of the Rarotongans with white people appears also to be worthy of notice; for, although Captain Cook did not discover the island, we found that the inhabitants had a knowledge of him before our arrival, which they received partly from the heathen woman, of whom I have previously spoken, and partly from some natives, who were drifted from Tahiti down to Rarotonga in a canoe. These arrived while the islanders were engaged in a war; and supposing that the island was uninhabited, two of their number went to a distance in search of eels, where they fell into the hands of the natives. Their companions, expecting to be killed, launched their canoe and put again to sea, leaving their two friends behind them. The inhabitants, however, treated them kindly, when they began to

* When we were preparing to depart for Raiatea, the uncle of Makea, whom he appointed as Regent, delivered a most interesting address, in which he enumerated the ancestry of the king; commencing with Makea Karika; and for every one of whom he had a peculiar designation descriptive of his character, as was the case with the Pharaohs of Egypt. I much regret that I did not obtain a correct report of this address, as I listened to it with peculiar interest.

disclose the wonders they had seen; informing them that thay were not the only people in the world, but that a race existed entirely different from themselves, who were quite white, and were called Tute or Cook; that they traversed the ocean for months together as on dry land, that their canoes were immensely large, and, instead of being tied and lashed with cinet, were held together with "kurima" or iron; and that though they had no outrigger, they did not overturn. All this was astonishing information; but the Cookees were moreover represented, by the trumpeters of their fame, as a very impious people, who cared not for the gods, but walked with the greatest unconcern about the maraes, and even eat the sacred food. On hearing this, the astonished inhabitants exclaimed, "Why do you not drive them away, and seize all their property?" To which it was replied, that they were like the gods, and were out of their power, adding, "if we attempt to hurt them, they blow at us." "What," said the Rarotongans, "will blowing at you hurt you?" When they were informed that "it was not blowing at them with the mouth, but with long things they call pupuhi,* out of which comes fire and a stone, which kill us in an instant, before we can get near them with our spears." These two men happened to have a small hatchet with them, which had been obtained from Captain Cook's vessel, and was given by them to the chief; who, instead of

* The native name for guns.

applying it to its proper purpose, kept it very carefully to cut his food.

On hearing all this important intelligence, the natives commenced praying to their gods to send Captain Cook to their island in his large canoe, to bring them axes, nails, and guns. The following was the substance of their prayer, which was given to me by an old priest: "O great Tangaroa, send your large ship to our land; let us see the Cookees. Great Tangiia, send us a dead sea, send us a propitious gale, to bring the far-famed Cookees to our island, to give us nails, and iron, and axes; let us see these outriggerless canoes." They then vociferated the names of all their gods, invoking them to unite their energies in the accomplishment of this greatly desired object; and concluded by a presentation of food, and a promise of making still greater offerings, if they would conduct the ship to their island. Not very long after this, a large ship did actually arrive; and from the description the natives gave me of her, I have no doubt but that it was the Bounty, after she had been taken by the mutineers. This vessel did not anchor; but one of the natives took his little canoe, and summoning all his courage, ventured to go on board. On returning to the shore, he told his astonished countrymen that it was a floating island; that there were two rivers of water flowing on it; that two large *taro* plantations, with sugar-cane, bread-fruit, and other trees were growing there; that the keel scraped the bottom of the sea; for he dived as deep as man could go,

and could not see its termination. I account for these singular statements, by supposing, that the pumps were at work while the man was on board, which he mistook for rivers, or streams, and that the two plantations, bread-fruit trees, &c., were the large boxes which were fitted up throughout this vessel for those exotics, which it was the specific object of the Bounty to convey from Tahiti to the West Indies. From this vessel was obtained a pointed piece of iron, about two feet six inches in length, which the natives immediately dedicated to the gods; and finding that they could pierce the ground so much more easily with the iron than with their wooden tools, they were in the habit of borrowing it from the gods; and when the food thus planted was ripe, they invariably carried three portions to the marae, the first of which was dedicated as an expression of gratitude to the gods for causing the food to grow; the second, in payment for the loan of the iron; and the third as a present, to induce the deities to conduct ships there, that they might obtain more of that valuable article.

Upon a variety of other interesting topics, in reference to Rarotonga, I must be equally brief. Some, indeed, I must pass over altogether. An observation or two, however, upon the tides, should not be omitted. It is to the Missionaries a well-known fact, that the tides in Tahiti and the Society Islands are uniform throughout the year, both as to the time of the ebb and flow, and the height of

the rise and fall; it being high-water invariably at noon and at midnight; and, consequently, the water is at its lowest point at six o'clock in the morning and evening. The rise is seldom more than eighteen inches or two feet above low-water mark. It must be observed, that mostly once, and frequently twice in the year, a very heavy sea rolls over the reef, and bursts with great violence upon the shore. But the most remarkable feature in the periodically high sea is, that it invariably comes from W. and S.W., which is the opposite direction to that from which the trade-wind blows. The eastern sides of the islands are, I believe, never injured by these periodical inundations. I have been thus particular in my observations, for the purpose, in the first place, of calling the attention of scientific men to this remarkable phenomenon, as I believe it is restricted to the Tahitian and Society Island groups in the South Pacific, and the Sandwich Islands in the North. I cannot, however, speak positively respecting the tides at the islands eastward of Tahiti; but at all the islands I have visited in the same parallel of longitude to the southward, and in those to the westward, in the same parallel of latitude, the same regularity is not observed; but the tides vary with the moon, both as to the time and the height of the rise and fall, which is the case at Rarotonga. Another reason for which I have been thus minute, is to correct the erroneous statements of some scientific visiters. One of these, the notorious Kotzebue, observes,—"Every noon, the whole

year round, at the moment the sun touches the meridian, the water is highest, and falls with the sinking sun till midnight."

Captain Beechy, when speāking upon the tides, states,—

"The tides, in all harbours formed by coral reefs, are very irregular and uncertain, and are almost wholly dependent upon the sea breezes. At Oututaunoa, it is usually low-water about six every morning, and high-water half an hour after noon. To make this deviation from the ordinary course of nature intelligible, it will be better to consider the harbour as a basin, over the margin of which, after the breeze springs up, the sea beats with considerable violence, and throws a larger supply into it than the narrow channels can carry off in the same time; and, consequently, during that period the tide rises. As the wind abates the water subsides, and the nights being generally calm, the water finds its lowest level by the morning."

This statement is certainly most incorrect; for not only have I observed for years the undeviating regularity of the tides, but this is so well understood by the natives, that the hours of the day and night are distinguished by terms descriptive of its state. As, for example, instead of asking, "What is the time?" they say, "Where is the tide?" Nor can the tides, as Captain B. observes, be "wholly dependent upon the sea-breeze;" for there are many days during the year when it is perfectly calm, and yet the tide rises and falls with the same regularity as when the trade winds blow; and we very frequently have higher tides in calms than during the prevalence of the trade wind. Beside which, the tides are equally regular on the west-

ward or leeward side of the islands, which the trade wind does not reach, as on the eastward, from which point it blows. But the perfect fallacy of Captain Beechy's theory will be still more apparent, if it be recollected that the trade wind is most powerful from mid-day till about four or five o'clock, during which time the tide is actually ebbing so fast, that the water finds its lowest level by six o'clock in the evening; and that in opposition to the strength of the sea-breeze. Captain Beechy adds, "that the nights being calm, the water finds its lowest level by morning;" whereas the fact is, that the water finds its highest point at midnight, when it is perfectly calm. How, then, can the tides be dependent on the sea-breeze?

It is to me a matter of regret, that scientific men, when writing upon these subjects, do not avail themselves of the facts which Missionaries might supply; for, while we make no pretensions to great scientific attainments, we do not hesitate to assert, that it is in our power to furnish more substantial data on which to philosophize, than could be obtained by any transient visiter, however profound in knowledge, or diligent in research.

Without making any further observations on the beautiful appearance of the rocks, hills, and valleys of Rarotonga, I shall hasten to observe one or two particulars in which it differs from the Society and other Islands; leaving several other points to be noticed in a concluding chapter. One valuable peculiarity of this lovely island is, the extent of its

low land. In many of the islands, the mountains approach so near to the sea, as to leave but little arable land; but this is not, to my recollection, the case in any part of Rarotonga. Its soil also must be exceedingly rich, or the climate peculiarly adapted to the fruits which grow there, for on our arrival, we were astonished to see the taro and kape,* the ti and sugar cane growing luxuriantly nearly down to the edge of the sea. The whole island was also in a high state of cultivation, and I do not recollect having witnessed any thing more beautiful than the scene presented to me, when standing on the side of one of the hills, and looking towards the sea shore. In the first place, there are rows of superb chestnut trees, (*inocarpus*,) planted at equal distances, and stretching from the mountain's base to the sea, with a space between each row of about half a mile wide. This space is divided into small taro beds, which are dug four feet deep, and can be irrigated at pleasure. These average about half an acre each. The embankments round each bed are thrown up with a slope, leaving a flat surface upon the top of six or eight feet in width. The lowest parts are planted with taro, and the sides of the embankment with kape or gigantic taro, while on the top are placed, at regular intervals, small beautifully shaped bread-fruit trees. The pea-green leaves of the taro, the extraordinary size and dark colour of the kape, lining the sloping embankment, together with the

* Arum esculentum.

stately bread-fruit trees on the top, present a contrast which produces the most pleasing effect.

There is a good road round the island, which the natives call *ara medua*, or the parent path, both sides of which are lined with bananas and mountain plantains; and these, with the Barringtonia, chestnut, and other trees of wide spreading foliage, protect you from the rays of the tropical sun, and afford even in mid day the luxury of cool, shady walks of several miles in length. The houses of the inhabitants were situated from ten to thirty yards or more from this pathway, and some of them were exceedingly pretty. The path leading up to the house was invariably strewed with white and black pebbles; and on either side were planted the tufted top ti tree or *dracœna*, which bears a chaste and beautiful blossom, interspersed alternately with the gigantic taro. Six or eight stone seats were ranged in front of the premises, by the side of the "parent pathway." These were relics of antiquity, some of which were regarded with much veneration by the people; who, while they pointed to them, would say, "Here, my father, grandfather, or the great chief so and so sat." They were generally formed of two smooth stones, the one serving as a seat, and the other sunk in the earth to form the back.

Here, in the cool of the evening, after the labours of the day, with a wreath of flowers on their brow, anointed with a sweet scented oil, and wearing a new tiputa or the shining pakaku, sat the inmates of the

house to chat with any loquacious passenger about the events of their own little world. It was thus I met with the spiritual beggar Buteve.

In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway. When he shouted, "Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation." The appearance of his person first attracted my attention, his hands and feet being eaten off by a disease which the natives call kokovi, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kainga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the ko, which is a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, "I know about Jesus Christ, who came into the world to save sinners." On inquiring what he knew about Jesus Christ, he replied, "I know that he is the Son of

God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies." I inquired of him if all the people went to heaven after death." "Certainly not," he replied, "only those who believe in the Lord Jesus, who cast away sin, and who pray to God." "You pray, of course," I continued. "O yes," he said, "I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening." I asked him what he said when he prayed. He answered, "I say, 'O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die.'" "Well," I replied, "that, Buteve, is very excellent, but where did you obtain your knowledge?" "From you, to be sure; who brought us the news of salvation but yourself?" "True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?" "Why," he said, "as the people return from the services, I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a

little about his word." This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house after this interview, without holding an interesting conversation with him.

Between each district was left a space of uncultivated land, generally about half a mile in width. On these wastes their battles were most frequently fought; for the inhabitants of each district invariably used every exertion to prevent their opponents from making encroachments upon their kaingas, or cultivated lands, and therefore disputed, with the greatest pertinacity, every inch of the uncultivated waste; nor did they, until entirely driven off, yield their possessions to the hands of the spoiler. But since the introduction of Christianity, many of these wastes have been cultivated.

Their wars were exceedingly frequent. They had just been engaged in a disastrous conflict, when we discovered the island. Pa and Kainuku, with the inhabitants of the eastern district, had been fighting with Makea and Tinomana, the chiefs of the north and west sides of the island, when the latter were beaten, and Makea, with his people, driven away from their possessions, to which, however, peace having been restored, they had returned about a month or two prior to my first arrival. The sad effects of these contests were then and are

still apparent; for the laws of savage warfare appear to be like those of civilized countries, to "burn, kill, and destroy:" and there is not one old cocoa-nut tree to be seen on the north-west or south sides of the island. A few old bread-fruit trees still rear their lonely heads, having survived the injuries which they received from the hands of the devastating conquerors. Walking one day with the king, among the groves of banana and bread-fruit trees, and observing the mutilations, I asked him, jocosely, whilst pointing to one of them, why all the bark was stripped off? and turning to another, inquired why so deep a gash was cut in it; and wished to know what had become of the cocoa-nut trees, against the stumps of which we were continually striking our feet? To this he replied, "You know very well that we were conquered, and why do you banter me? We were fools enough to fight with the trees as well as with men; some we cut down ourselves, lest our enemies should eat the fruit of them; and others our conquerors destroyed. If it were possible, I would put new bark on all these trees, and fill up the gashes in the trunks of the others; for, wherever I go, they stare me in the face, and remind me of my defeat. However, young trees are growing fast, and I am planting cocoa-nuts in all directions; so that my possessions will soon be equally valuable with those of our conquerors; and I am under no apprehension of having them again destroyed,—for the Gospel has put an end to our wars!"

I inquired of the chief how they killed the cocoa-nut trees with such facility, when he informed me, that scarcely any tree could be destroyed with greater ease. One of the methods by which they effected it was singular:—it was to place a beach le mer, which is a large sea-snail, on the crown of the tree, around the sprout, and allow it to rot there. Another mode was, to beat the crown with a small stone. Soon after this was done, the tuft of plumy leaves, surrounding the top of the tree, faded and fell; leaving the barren naked trunk, of immense length, standing for years afterwards. This is accounted for in the following manner:—

"Almost all trees belong to one of two great divisions of the vegetable kingdom, *Exogenæ*, or *Endogenæ;* the former is so named, from the circumstance of their receiving increase of matter, which is arranged *externally*, as regards the old layers. Buds are the organs provided for supplying the materials constituting the stem; and since in this class there is an indefinite quantity, the destruction of one or more does not in the slightest degree endanger the life of the plant. The contrary, however, is the case in *Endogenæ*, (to which class the cocoa-nut belongs,) one bud alone keeping up a supply of matter necessary to the existence of the plant, by the descent of newly-formed fibre into the *innermost* part of the stem (not the exterior as in *Exogenæ.*) It consequently follows that the *innermost* part is more susceptible of injury than the *exterior;* and if the central bud,

the source of the newly-formed matter, be destroyed, a stop is suddenly put to the process of its growth, and death ensues."

Their wars, I think, may also be considered sanguinary. In the one which raged just prior to our first visit, the king informed me, that "four score and ten were slain," on the side of the conquerors, and "five score" on that of the conquered. Female prisoners were very frequently put to death; and the reason assigned for this cruel practice was, that they might, perchance, give birth, at some future period, to warriors. The poor little children had spears passed through their ears, and were carried in triumph to the marae. Of late years, as soon as an antagonist was overcome in battle, the victor beat in his skull; and, taking out a portion of his brains, he placed it upon bread-fruit leaves, and carried it immediately to the gods, as an earnest of the victim he was about to bring. This practice originated in the following incident. During an engagement, a man named Karavai succeeded, as he imagined, in killing his opponent, Oromea, and ran off instantaneously to the marae, with bread-fruit leaves, as an earnest of the victim about to be dedicated to the gods; but before he returned, Oromea, who was only stunned, recovered from the effects of the blow, hastened to his own district, collected his friends, and composed the following song in ridicule of his conqueror; which, in the evening, they triumphantly sang, accompanied by drumming and dancing.

Tari rau kuru ua i te atua a Karavai e!
Kua ki a vairota e!
Kare i tutuki tika ia Oromea e!
Te koto ua ra i te Tuporo i Te manga e!

What a carrying of bread-fruit leaves is Karavai's to his gods, O!
He has filled Vaviota!*
But has not killed completely Oromea;
For he is now drumming and dancing merrily at Te manga, O!†

After this, in order to escape similar ridicule, the warriors determined to make sure of their victim by presenting his brains to the gods, instead of bread-fruit leaves; concluding that, in this way, they would most effectually prevent the object of their vengeance from singing and dancing in sarcastic triumph. This having been presented, as soon as the whole of the inhabitants of the district could be convened, they fastened a rope to the legs of the corpse, and then dragged it, as though it were a log of wood, to the great marae, with songs of savage exultation.

Females at Rarotonga, like those of the Society Islands, were treated as inferiors. They were neither allowed certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters; but were compelled to eat their scanty meal of inferior provisions at a distance, while the "lords of creation" feasted upon the "fat of the land," and the "abundance of the sea." In one respect, the treatment of females at this island was mate-

* Name of the marae. † The name of his own district.

rially worse than that which obtained in the Tahitian and Society groups; for, whilst in the latter females had a share of their fathers' possessions, at Rarotonga these went to the male branches of the family, and seldom, if ever, to the daughters, on the ground, as they alleged, that "their person was their portion." This circumstance may have contributed to render the females of Rarotonga less fickle and fastidious than the ladies of the Tahitian and Society Islands; for, let a man's possessions be ever so great in the latter, if his person is not attractive, they will not accept his overtures. I think, also, that the females of Rarotonga are more faithful, industrious, and affectionate than those of Tahiti. During the period of sickness, which prevailed shortly after our arrival, we were delighted at beholding the tender sympathy and unremitting attention which they showed to their sick husbands. Enter their habitations when we would, by night or by day, the head of the afflicted husband was in the lap of his affectionate wife; while she beat off the annoying flies, bathed the temples with water, or eased pain, by the gentle pressure of the taurumi.*

At Rarotonga there is not such an equality of rank as at Tahiti, but a man is great according to the number of his *kaingas*, or farms, which contain from one to four or five acres each. These are let

* The taurumi differs from the Indian shampooing, it being a gentle squeezing, or compression of the afflicted part with a soft hand—and the sensation is peculiarly grateful.

to tenants, who, like the vassals in the ancient feudal system, obey the orders of their superior, assist him in the erection of his house, in building a canoe, making fishing nets, &c., beside bringing him a certain portion of the produce of his lands. This gives to the chiefs a degree of respectability. And here we may observe, that four distinctions of rank obtain among the Rarotongans—the *ariki,* or king; the *mataiapo,* or governors of districts; the *rangatira,* or landholders; and the *unga,* or tenants. Besides the minor districts, there are three grand divisions in the island, governed by the four principal chiefs Pa, Kainuku, Tinomana, and Makea, the last of whom enjoyed a limited supremacy over the whole. In consequence of these ancient political divisions, it was thought desirable to have three distinct Missionary settlements; by which arrangement all the inhabitants now reside with their beloved Missionary, under their respective chiefs, and near their own plantations, enjoying the inestimable blessing of Christian instruction; while "sitting under their own vine and fig-tree," or rather under their own bread-fruit and banana groves "none making them afraid."

CHAPTER XIV.

Mr. Platt's Voyage—Intelligence from Rarotonga—The Vincennes and the Scringapatam arrive at Raiatea—Missionary Meetings—Native Speeches—Interesting Interview with Captain Waldegrave—Preparations for our Voyages.

The first voyage which the Messenger of Peace took, after being thoroughly fitted out, was to convey Messrs. Pritchard and Simpson to the Marquesan Islands: the directors having determined to endeavour to re-establish the Mission among the savage inhabitants of that group. This voyage, together with the time consumed in effecting the necessary alterations in the vessel, occupied about twelve months; at the expiration of which, she sailed for the Hervey Islands, and my esteemed brother missionary Mr. Platt undertook to visit them. He found all the Missions in a pleasing state, although our dear friends at Rarotonga had endured some very severe trials. An extract from some of the letters we received, on the return of my colleague, will enable the reader to form a correct estimate of the peculiarly distressing circumstances in which the Mission families were for a time placed. The first is from Mrs. Buzacott to Mrs. Williams.

Rarotonga, December 30, 1829.

My dear Mrs. Williams,

Had you not requested it, I should certainly have written to you by the return of this vessel, because I know you must feel interested in all that relates to Rarotonga. It is natural for me to begin by saying, how much we have been disappointed at the unexpected delay of the vessel. We thought that Mr. Williams was another of Pharaoh's butlers. I cannot tell you half of our feelings of disappointment during the months we have been expecting it; but now that we are favoured with the company of a brother Missionary we forget much that is past. Many and various have been our trials since you left us. They commenced on the part of Makea, who, after his return from Raiatea, became exceedingly haughty and unkind. Very little food was brought to us, and ill-disposed persons, observing the king's conduct, began to steal. We were obliged to talk of leaving them; but when they heard of our intention they became alarmed, and have since been extremely kind. You recollect the contentions between Ngatangiia and Tupapa respecting some portions of land. These became so violent that war was daily expected for months. The contending parties commenced skirmishing several times, but the judges succeeded in preventing them from proceeding to a regular engagement. This vexed them, and then, to be revenged, they set fire at night to the houses of the judges.

You know not what we suffered at this time, with the alarms of war by day, and of fire by night; and had an opportunity then offered, I am not certain but that we should have considered it our duty to leave them, as I was in a very weak state, and expecting soon to be confined. We had built a new school-house, which was twice burnt down, with several other houses. Many more were set on fire also at Mr. Pitman's station, including the new chapel which Mr. W. built. A brother of Tumu was caught in the act of setting fire to our chapel. He was severely punished, and we have had no house-burning since. At the same time a tremendous mountain torrent rushed down behind our house, which obliged us with precipitation to remove all our pro-

perty; the bustle and fright of which was too much for me. I was removed to Makea's new house, and confined there to my bed for some days. Mrs. Pittman then kindly left her own home, and came to live with us until after my confinement. Our heavenly Father was better than our fears, and compelled us to praise him for his goodness. Our dear little girl was baptized by Mr. Pitman about a fortnight after: her name is Sarah Ann. Not another fortnight had elapsed when I was seized with a violent internal inflammation; and we again sent for our neighbours, who came immediately to our assistance. The attack was severe; I was twice bled; and, indeed, every method was used that our little skill suggested, and it pleased God to give his blessing. We had anticipated a separation; for our means were few, the symptoms very acute, and our stock of medicine long before exhausted; so that our hearts were much affected by the goodness of God, in appearing for our relief. I recovered gradually, though slowly.

You will know that we have been the subjects of privations, when I tell you that we have seen no one, since the vessel brought Makea back, until the arrival of Mr. Platt; but, what is still worse, our supplies are not now come. We are both wearing the last shoes we have; and as we have been formerly supplied by Mr. Pitman with shoes as well as medicine, I know not what we shall do. Should any goods arrive for us, do request Mr. Williams to forward them immediately. I am much obliged to you for what you have sent, &c.: it is, indeed, very acceptable. We think the news of a visit from Mr. Williams is almost too good to be true.

We are sorry to hear of the loss of your two children;—but cease to grieve; it is their unspeakable gain.

Yours, affectionately,

S. V. BUZACOTT.

The next is an extract from Mr. Pitman to the Author:—

Ngatangiia, December 30th, 1819.

MY DEAR BROTHER,

Your kind epistle came duly to hand. We were very much afraid that something had occurred to the vessel at the Marque-

sas, but all our fears are now removed. I believe when I wrote last, it was a letter of sympathy, in consequence of the loss of your dear little babe, and the very next I received from you brings the sad intelligence of the birth and death of another. Well, my dear brother, what shall we say to these things? Shall we murmur? shall we say God deals unkindly? This would be sinful. Are they not before the throne of God and the Lamb and made perfectly holy even as the angels of God? Had you your choice what better thing or better place could you have wished for your little ones? Let the contemplation, that they are now jewels, adorning the crown of Immanuel dry up your tears. We feel much for you both, but especially for Mrs. W. May the Lord support her mind, strengthen her faith, and give entire resignation to his will.

Since you left us we have been exposed to war, fire, and water.

* * * * * * * * * *

After giving me a full account of these disastrous events, which took place at Avarua, he observes:—

They commenced with us and set Tupe's house in a blaze, which communicated to his son's and then to our chapel, which, in a few hours, was laid waste. Our house, which stood just behind Papeiha's was in great danger, but escaped. For weeks afterwards these bad fellows were thus engaged. Since that our chapel has been again rebuilt, and a school house, 90 feet by 36, on the sea-side. The people generally have behaved exceedingly kind to us from the beginning. They do every thing to make us happy. Our chapel and schools are well attended; some of our boys are getting on and can read pretty well. They have read twice through the Hebrews, John, &c. Thanks to you for translating and getting these valuable books printed for us. In consequence of our unsettled affairs I have not been able to do much. I have translated nine chapters of the Acts, and by the time you come down, I hope it will be finished, with the Scripture catechisms, &c.

I am sorry to say Mrs. P. continues very poorly, but bears up with great fortitude under her afflictions. She is not able to attend so much to the instruction of the females as she otherwise would.

Yours very affectionately,

C. P.

The important time had now arrived for commencing the voyage, on which my mind had been so long set, and for which the Messenger of Peace was built. The Rev. T. East, and the Rev. I. A. James of Birmingham, had generously responded to my call, and forwarded a large supply of ironmongery for the undertaking. Every thing appeared to favour, nothing to impede the design, and my beloved fellow labourer, Mr. Barff, had consented to accompany me. My own people also entered into my propositions with so much zeal, that, on the announcement of my intentions, eight members of our church offered their services for this enterprize of mercy. A meeting was then held to consider the fitness of these individuals for the work; when we were favoured with the presence of the Rev. Mr. Stewart,* the chaplain, and a pious officer of the United States ship, Vincennes, which was anchored off our settlement. At this meeting many excellent speeches were delivered by the natives. One of them contained a pretty allusion to the visit of the Vincennes, and the objects of Captain Finch, the commander, ingeniously

* Mr. S. was formerly a Missionary to the Sandwich Islands, and is well known by his interesting writings.

applied to our contemplated voyage. "A large man of war," said the speaker, "is now with us. She has come afar with kind intentions towards ourselves and those like us. Her object is to learn our condition and to encourage us to seek our own welfare. Her officers have their reward: they are covered and crowned with gold;—they wear gold on their shoulders and gold on their heads; (alluding to the lace and epaulets of their uniform,) this is their reward. My thought is, that we also send a vessel to do those good who are more ignorant and destitute than ourselves. Those of us who go on this expedition will not, like these our friends, be crowned with gold as a reward. No! they will receive nothing, perhaps, in this world: still they will be crowned. Yes, theirs shall be a crown of eternal life, given to them at last by their Lord and Master Jesus Christ."

While fitting out our vessel, we were visited by one of His Britannic Majesty's Frigates, commanded by the Honourable Captain Waldegrave, from which gentleman we received many kind attentions. Among other things he very obligingly supplied us with green paint to beautify our little vessel for our anticipated voyage. Soon after their arrival, the Captain and his officers attended, in full uniform, to pay their respects to the authorities of the island, as well as to Pomare, the Queen of Tahiti, who with her husband, mother, and aunt, the Regent, was there on a visit to Tamatoa the patriarch of royalty. After the ceremonies of introduction,

Tamatoa, the King of Raiatea, and Pomare, his grand-daughter, with other branches of the family, entered an inner apartment, and returned shortly afterwards with fine mats and native cloth, which they laid at Captain W's. feet and begged him to accept them. A quantity of native provisions, cocoa-nuts, bananas, taro, &c., with several hogs, were brought and placed in full view before the door; when a speaker, with an oratorical attitude and loud voice, enumerated the whole, which he submitted to the disposal of the Captain, as an expression of the pleasure they felt in welcoming himself and officers to their island. Captain W. kindly received their gifts, and made them some valuable presents in return.

At the invitation of Captain Waldegrave, Pomare, Tamato, with Maihara, the late excellent Regent of Huahine, and other branches of the family, dined on board the Seringapatam, and I was requested to accompany the party, and to act as interpreter. After dinner, we were conducted through the immense vessel, every part of which excited the astonishment of the visiters. Captain W. expressed himself pleased with the manner in which his sable friends had behaved. The Queen of Tahiti and Maihara were well dressed, wearing black silk gowns and handsome bonnets of fine English straw, trimmed with ribbons and flowers, which had been given to them by Captain Laws, commander of the Satellite sloop of war, who visited the island some months before; which gentleman also took a lively interest in our labours, attended the ex-

amination of our schools, and distributed, with his own hands, valuable presents of scissors, knives, ribbons, &c., to those scholars who excelled. Indeed, I very gladly embrace this opportunity of stating, that the commanders and officers of those vessels of war, both from England and the United States of America, which have visited the stations occupied by myself, have, without exception, evinced the same friendly disposition.

The countenance of such gentlemen has been of inestimable advantage in the prosecution of our arduous labours, by strengthening the confidence of the people in their Missionaries; but more especially by counteracting the base insinuations and vile misrepresentations of run-away sailors and others, who have occasionally caused us much inconvenience; of which the following instance may afford a good illustration. A convict, from New South Wales, had escaped to the islands. He was certainly a well educated and clever rogue; and having fixed his residence at the neighbouring island of Tahaa, he ingratiated himself into the favour of the chiefs and people by telling them that they were selling their hogs and provisions at a price far too small, in receiving but eight or ten yards of print, &c., for a pig, whereas, in England, one joint was sold for more than they obtained for the whole; and that the Missionaries, from interested motives, were keeping them in the dark upon these subjects; but that if they would allow him to manage their

trade with the shipping, he would procure for them five or ten times as much. All this was grateful to the chiefs and people, who, in consequence, appointed him their agent. Thus countenanced, he soon began to speak disrespectfully of the Missionary; and carried his insolence so far, that one week-day afternoon, he entered the chapel and upbraided him with not having told the people to demand higher prices for their property. Inflated with ideas of his own importance, he drew up a list of every article they had to dispose of, with the price attached. For instance, he set down, as one item, a large pig, for which they were to demand a new black coat, and other things in proportion. The natives met to consider the subject, were highly delighted with the proposal, and despatched a messenger, with the list of prices, to Tamatoa for his approbation, without which they could not execute their plans. The good old chief sent the paper for my opinion. I returned it, saying, that he and his chiefs were at full liberty to act as they pleased, for a document from a rogue was beneath my notice. In consequence of this Tamatoa and his chiefs returned the following answer to their brethren:—"that, if the man would bring his ships with his black coats and beautiful shawls, he should have all the pigs and arrow-root in the island; but if his ships, his black coats, and shawls, were only in his mouth he was a liar, and unworthy of regard; being one of those bad men, against whom captains of vessels of war had lately warned them."

As the Seringapatam arrived a few days before our Annual Missionary Meeting in May, we enjoyed the company of Captain Waldegrave and his officers, during the services of the day, which commenced about ten o'clock, and continued, with slight intermissions, till six. After morning service, Captain Waldegrave, his officers, and ourselves dined at the king's house; while the whole congregation were feasting in an open space outside; where the ground was overlaid with fresh grass, and the company screened from the rays of the sun by awnings of native cloth. More than a thousand persons dined together, all of whom were seated on sofas, chairs or stools of their own manufacture, around tables groaning under the weight of baked pigs, fish, bread-fruit, bananas, sweet potatoes, puddings of arrow root, cocoa-nut, &c. Satisfaction beamed on every countenance, and the people "eat their food with gladness." After dinner, and even while eating, several natives addressed the company, contrasting, in striking and animated language, their present comfort and happiness with their former misery and degradation.

At about half-past two or three o'clock, we reassembled in our chapel, to conduct the business of our auxiliary. In order to give our respected guests a greater degree of interest in the proceedings of the day, I not only wrote in English the order of the meeting, with the resolutions to be proposed, but engaged to interpret the address of each speaker. Tamatoa, the king, took the chair,

and called upon one of the native Christians to give out a hymn, and implore the Divine presence. He selected for the occasion the Jubilee hymn, "Blow ye the trumpet, blow," which had been translated into the native language. After this, the venerable chairman, who himself was formerly worshipped as a god, opened the business in an interesting speech; and then requested the native secretary to read the list of subscriptions.* The resolutions were then proposed, seconded, and carried by a show of hands, with the regularity observed at similar meetings in our own country. One of these expressed pleasure at the presence of Captain Waldegrave and his officers, and tendered to them the thanks of the chiefs and people for their obliging attentions. To these gentlemen the native Christians, who proposed and seconded this motion, addressed their observations, and Captain Waldegrave replied, by expressing the sincere pleasure he had derived from seeing them in such a state, and by pointing out the inestimable advantages of knowledge in general, but especially of that contained in the Scriptures. He then, after having kindly recommended the people to continue their attendance on the instructions of the Missionaries, his countrymen, to whom

* The people having no coin, contribute arrow root and cocoa-nut oil. These we generally sold to merchant ships that touched there, and transmitted the money to the Treasurer in London. On one occasion, I had the pleasure of forwarding, for between two and three years, no less a sum than 300*l.*, about 27*l.* of which was contributed in one year by the school children only. The whole of the amount I have sent from my station at Raiatea is about 700*l.*

they were so much indebted, assured them that he should not fail to inform his numerous friends in England, who took a lively interest in their welfare, of what he had seen and heard. After this, the teachers, who were about to leave country, relatives, and friends, to convey the glad tidings of salvation to the still barbarous inhabitants of distant islands, took an affectionate farewell of their brethren, whom they entreated them to bear on their hearts when at a throne of grace. It was a day of peculiar delight to the people; and the circumstance of our being about to embark on the greatest Missionary enterprise we had yet undertaken; the parting addresses of the teachers; the presence of so many respectable visiters; with the important advice and appropriate counsels of the Honourable Captain Waldegrave, contributed to invest the proceedings with unprecedented interest.

Being occupied as interpreter of the addresses, I was prevented from taking them down according to my usual practice. An accurate idea, however, may be formed of their character, by a few extracts from those of the previous year:—

On that occasion the first speaker arose and said: "My friends, let us this afternoon remember our former state—how many children were killed, and how few were kept alive; but now none are destroyed. Parents now behold with pleasure their three, five, and even their ten children; the majority of whom would have been murdered, had not God sent his word to us.' Now hundreds of these are daily taught the word of God. We knew not that we possessed that invaluable property—a living soul. Neither our wise ancestors, nor Oro, nor any of our former gods, ever told us so. But Jehovah caused compassion to grow in the hearts of the good

Christians of England, who formed a Society, purchased a ship, and sent Missionaries to tell us that we had souls—souls that will never die; and now we are dwelling in comfort, and hope for salvation through Jesus Christ. But do all the lands of darkness possess the same knowledge? Do all know that they have never-dying souls?—that there is one good and one bad place for every soul after death? Do all know that Jesus Christ came into the world to save sinners? No! some are worshipping idols; some are killing themselves, and others their children. Then let us send them Missionaries, to teach them the good word which we have been taught."

The following address was delivered by Fenuapeho, the chief of Tahaa, who led on the heathen party in the battle at Raiatea, of which I have given an account. He said—

"Praise to God well becomes us; but let it be heart praise. All the work we do for God must be heart work . . . . . We were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats; nor did we know what evil and despicable things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay and disgust these abominable things. But stop. Some are killing each other this very day, while we are rejoicing; some are destroying their children, while we are saving ours; some are burning themselves in the fire, while we are bathing in the cool waters of the Gospel. What shall we do? We have been told this day by our Missionary that God works by sending his word and his servants. To effect this, property must be given. We have it; we can give it. Prayer to God is another means: let us pray fervently. But our prayer will condemn us, if we cry, 'Send forth thy word, and make it grow,' and do not use the means. I shall say no more; but let us all cleave to Jesus."

Mahamene, one of the teachers who laboured many years at Rurutu, spoke as follows:—

"There were two captivities amongst us formerly: the one was a captivity to our gods; the other was our captivity to the *teuteu arii*, or king's servants. Perhaps there is an individual present to whom the former will particularly apply; for I know the very cave in which he hid himself several times, when he was sought after to be offered up as a sacrifice to the gods.* Has he obtained shelter in the true Refuge for sinners? The other captivity was to the servants of our chiefs. These would enter our houses, and commit the greatest depredations. The *raatira*, or master of the house, would sit as a poor captive, without daring to speak, while they would seize his rolls of cloth, kill the fattest of his pigs, pluck the best of his bread-fruit, and take the very posts of his house for fire-wood with which to cook them. Is there not a person present who buried his new canoe in the sand, to hide it from these desperate men? But now all these customs are abolished: we live in peace, without fear. But what has abolished them all? Is it our own goodness? is it our own strength? No! it is the Gospel of Jesus. We do not now hide our pigs underneath our beds, and use our rolls of cloth for pillows to secure them; our pigs may now run where they please, and our property may hang in our houses, no one touching it. Now we have cinet bedsteads; we have excellent sofas to sit on, neat plastered houses to dwell in, and our property we can call our own."

Another, who is now at the Navigators Islands, said—

"God has made two great lights, the sun and the moon, and placed them in the heavens; and for what has he placed them there? To thrust away the darkness. So the Missionary Society: it is like a great light; its object is to thrust away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Let us give our little property to assist in kindling this great light, that it may arise and shine upon the people who are now sitting in darkness and in the shadow of death."

* This person was sitting at the time in front of the speaker.

Ahuriro, an intimate friend of the late Pomare, observed—

"God could work without us. He said, 'Let there be light, and there was light.' But he is pleased to work by us. Let us then give what we have willingly to assist the parent Society in England. God the Father has work, God the Son has work, God the Spirit has work in the redemption of man. Shall God work, and we sit still? Shall Jesus Christ pray, and we be silent?"

Another commenced by a few comparisons, to show that all sought means to accomplish the object they had in view, as the fisherman his nets, baits, &c.: after which he said—

"So will those who love Christ: they will devise means to send his Gospel to other lands, that they also may know the Saviour. I have been seeking a name by which to call the property thus subscribed, and I think it may be called *Property to seek lost souls.* Are not the souls of those living in darkness lost souls? and is not this property the means by which they will obtain the light of life? It is the thought of *lost souls* that animates good people in their labours. They do not collect property for themselves; *it is for lost souls.* We give property for every thing. If we want a canoe, we give property for it; if we want a net, we give property for it; and are not lost souls worth giving property to obtain? Think of lost souls, and work while it is called to-day."

As that of Tamatoa is a genuine and curious specimen of native eloquence, and illustrates the ingenuity with which the people apply their ancient legends to new and useful purposes, I requested him to supply me with a copy of it, and the following is as literal translation as I can give. It ap-

pears to have been used when addressing their kings at their inauguration, and also, by a little variation of phraseology, at the deposing of a chief whose reign had been one of tyranny and bloodshed :—

"An under chief of Tautu spoke concerning his king, Tautu opiri.* The legend of Natoofa† says, concerning Tautu opiri, that in his reign, the roots of the bread-fruit tree were adzed smoothly from off the pathway, it was even polished with shark's skin.‡ The great seat Reuea was sat upon,‖ the sweet toned bamboo flute, Taneua § was played, and men grew wrinkled with age, using a staff to support them as they walked. This king died lamented by his people, having spread the garment of peace over them; for the heads of men were not cut off with bamboo knives during his reign, but the heads of pigs, and the food of peace was eaten. The foreheads of the beautiful women were made red with the mati berry, and their bright black hair was anointed with sweet scented oil.¶ Behold, the peaceful reign of this king was long; and let not the still more blessed reign of Jesus, the best of all kings, be short among us.

Tautu opiri begat a son, Te hau roa or Long-reign, and then long was the peace enjoyed between the great Tahaa and Raiatea.** The roots of the bread-fruit tree were adzed, and the pathway polished with shark's skin, the great seat Reuea was

* The name of the chief.

† The name of his district.

‡ The pathways in the island being exceeeingly narrow are rendered rugged by the roots of the large trees, which shoot across them, hence the allusion in the text became a common figure to express a state of unimpeded peace, when every thing in their political and social intercourse went smoothly on.

‖ A great seat hewn out of one tree, on which the principal chief sat at all their great festivals.

§ Taneua, a celebrated flute which they blew with their noses.

¶ Expressions intimating that their amusements were enjoyed without interruption.

** Adjacent islands encircled in one reef.

sat upon, the flute Taneua was played, men grew wrinkled with age, and this king died lamented by his people, having spread the garment of peace, &c., &c. The peaceful reign of Te hau roa was long, and shall that of Jesus, the true long-reign, be short?

Long-reign begat a son and called him Te petipeti, or the Beautiful, and then delightful was the peace enjoyed between great Tahaa and Raiatea. The roots of the tree were adzed off smooth, &c., &c. Behold the peaceful reign of Beautiful was long, and shall that of Jesus, the true Beautiful, be short among us? No, never let it be shortened. It exceeds all others in beauty.

Te petipeti begat a son whom he called Light-heart, and then light and happy were the hearts of the people in the peace between great Tahaa and Raiatea. The roots of the trees were adzed smoothly off, &c., &c. And this king died lamented by his people, having spread the garment of peace over them. And shall that of Jesus, whose Gospel gives true lightness of heart, be short among us? No, let it never be shortened.

At length twin brothers were born, Tautu and Taumata, Snappish-lips, and Scowling-eyes; and then jealousy began, and desperate war was waged. The polished pathway was made rugged, the seat Reuea was never sat upon, the conch shell of war was blown, instead of the flute Taneua; men were slain, instead of growing wrinkled with age; the women were not beautified with the mati berry, and the heads of men were cut off instead of those of the pigs. Thus was the peaceful reign of Tautu destroyed, thus was the protracted happiness of Long-reign shortened, and the lovely reign of Beautiful deformed. Thus were the light hearts of the people made sad; for misery and bloodshed reigned, and the invisible world was peopled with men from our earth. Let us all grasp firmly the good we now enjoy, lest the peaceful reign of Jesus should end, and the days of darkness and bloodshed return."

It appears that some of the officers of the Seringapatam were rather sceptical as to the capa-

bility of the native speakers to compose the addresses which they delivered; and even asserted that they were mere parrots, repeating only what I had taught them, and, moreover, that they believed in Christianity solely because the Missionaries had assured them of its truth. Others, however, maintained that they were not deficient either in good sense or scriptural knowledge. In order to decide the question, early the next morning, Captain Waldegrave, the Rev. Mr. Watson the chaplain, and other gentlemen called at my house. After a little consideration, I suggested that the more satisfactory method of forming a correct opinion, would be for them to favour us with their company to tea, when I would introduce twelve or fifteen of our people, who, I was assured, would feel happy in replying to any questions that might be proposed to them. The proposition met with their approval, and after tea, fifteen natives came into the room and took their seats.

I then informed them that the gentlemen present were desirous of ascertaining the extent of their knowledge upon some important topics, and for this purpose would propose to them a few questions. Captain Waldegrave then asked, "Do you believe that the Bible is the word of God, and that Christianity is of Divine origin?" The natives were rather startled at the question, having never entertained a doubt upon that point. At length, one replied, "Most certainly we do. We look at the power with which it has been attended in

effecting the entire overthrow of idolatry amongst us, and which, we believe, no human means could have induced us to abandon." The same question being proposed to a second, he replied, "I believe the Scriptures to be of Divine origin, on account of the system of salvation they reveal. We had a religion before, transmitted to us by our ancestors, whom we considered the wisest of men; but how dark and black a system that was, compared with the bright scheme of salvation presented in the Bible? Here we learn that we are sinners; that God gave his own Son Jesus Christ to die for us; and that, through believing, the salvation he procured becomes ours. Now, what but the wisdom of God could have devised such a system as this?" The question being repeated to an old priest, then a devoted Christian, instead of replying at once, he held up his hands, and rapidly moved the joints of his wrists and fingers; he then opened and shut his mouth, and closed these singular actions by raising his leg, and moving it in various directions. Having done this, he said, "See, I have hinges all over me: if the thought grows in my heart that I wish to handle any thing, the hinges in my hands enable me to do so; if I want to utter any thing, the hinges to my jaws enable me to say it; and if I desire to go any where, here are hinges to my legs to enable me to walk. Now," continued he, "I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible, and see there proofs of

wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book." Another replied to the question by saying, "I believe the Bible to have come from God, because it contains prophecies which have been exactly fulfilled."

Captain W. then inquired "who the prophets were?"

Native. "Persons inspired of God to foretel events ages before they occurred."

Captain. "Can you name any one of them?"

Native. "Yes—Samuel, David, Isaiah, Daniel, Jonah, and many others."

Captain. "You have mentioned Isaiah: can you tell me any of his prophecies?"

Native. "O, yes; he was the prophet who wrote so much about our Lord and Saviour, and who said that he should be numbered with the transgressors; and we know that Christ was crucified between two thieves. There was the prophecy and its fulfilment."

A variety of questions were then put respecting Jonah, and other prophets; after which one of the natives observed, that many of the types were prophecies of Christ. These then became the topic of conversation; in the course of which allusion was made to the brazen serpent; and Captain W., after examining them upon the historical circumstances connected with that type, inquired to whom it applied?

Native. "To Christ; for he himself said, 'As

Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.'"

Reference was then made to the paschal lamb; and questions upon the history of that type having been replied to, the Captain asked wherein that applied to Jesus Christ? to which a native answered, "A bone of the paschal lamb might not be broken; and in the nineteenth chapter of the Gospel of John we read, that the soldiers came and brake the legs of those who were crucified with Jesus; but when they came to him, and saw that he was already dead, they brake not his legs; for the Scripture saith, 'A bone of him shall not be broken.'"

After this, questions were proposed upon the leading doctrines of Christianity, and when we arrived at the doctrine of the resurrection, they were asked, "With what body shall we be raised?" In reply to this, those beautiful verses of the 15th chapter of the 1st Epistle to the Corinthians were immediately quoted: "It is sown in corruption; it is raised in incorruption," &c. The Captain rejoined, that what they had said was very good; but still he wished them to be a little more explicit, and to give him some idea of the body with which we should arise. This occasioned considerable consultation among them; but at length one exclaimed, "I have it. St. John, in his 1st Epistle, the 3rd chapter, says, that 'when he shall appear, we shall be like him.' Our bodies will then be like Christ's." The Captain still pressed the question; when, after another consul-

tation, a native replied, "Being like Christ cannot mean being like his body when it hung upon the cross, but it must mean being like to his glorious body when he was transfigured upon the mount." At the conclusion of these interrogations, a copy of the New Testament was passed round, and opened indiscriminately; when each was desired to read a verse, and reply to questions on its import and connexion.

This interview lasted upwards of three hours; and at the conclusion the gentlemen expressed themselves highly gratified; and Captain W. assured the natives, that, if he returned in safety to England, he should not fail to inform his countrymen of what he had seen and heard; and I am happy to add that he has done so, on various occasions, in the most favourable manner. I think I may also affirm, that the questions were proposed, not with the design to perplex, but to obtain accurate information as to the extent of knowledge which our converts possessed; and I deem it right also to state, that I am not conscious of having assisted them, on that occasion, by a single hint, but that I acted solely as interpreter.

And here I may observe, that had Captain Beechy of the Blossom condescended to adopt the same means of obtaining correct information, he would not have penned the following paragraph:— "Ignorance of the language prevented my obtaining any correct information as to the progress that had been made generally towards a knowledge of

the Scriptures by those who were converted; but my impression was, and I find by the journals of my officers it was theirs also, that it was very limited, and that few understood the simplest parts of it. Many circumstances induced me to believe that they considered their religious books in the same light as they did their household gods, &c." The Honourable Captain Waldegrave, Captain Laws, and other gentlemen were equally ignorant of the language, but they employed the method which common sense dictated to supply that deficiency: and the result was, as might have been expected, that they obtained more correct information.

The visit of Captain Lord Byron to the Sandwich Islands, appears to have been equally beneficial with that of Captain Waldegrave to the Society group. In reference to the former, the American Missionaries, when writing to the Secretary of the London Missionary Society, observe:—

"The visit of Lord Byron has, we believe, been exceedingly pleasing to the people; and we are very happy to say that he has performed a truly honourable part in his interview with the chiefs, and also with the mission.

"The affability, the kindness, and amiable deportment he has uniformly manifested has been much admired, and has not only gained him many personal friends, but done great credit to his country. You will be gratified to know that, at the national council held here but recently, he very distinctly approved of the attention of the natives to the instructions of the Missionaries, and assured the chiefs that they ought to feel grateful for the important benefits they had received through the instrumentality of their Christian teachers."

CHAPTER XV.

Sail for the Navigators Islands—Touch at the Hervey Group—Mangaia—Native Service—War between the Christians and Heathens—Usages of the Mangaians in War—The Author's Advice solicited upon various Topics—Female Degradation—New Chapel opened—Last Visit to Mangaia—Remarkable Providence—War prevented.

In about a week or ten days after the Seringapatam sailed, the Messenger of Peace was ready for sea; and after getting the teachers on board, we took an affectionate leave of our dear wives and children, spread our sails, glided through the reef, and with excited feelings launched upon the deep. When we contemplated the length of the voyage, the probable dangers to which we should be exposed, the protracted period of separation from our dear families, and the possibility that we might fall victims to the ferocity of the heathen, we naturally experienced some anxiety. The plan however had been sketched; the subject had been considered in all its bearings, and had received the unqualified approbation of our judgment. Our feelings therefore were made to yield, and we pursued our adventurous way, encouraged by the remembrance of the gracious protection which had hitherto been afforded us, and the abundant success that had crowned our former efforts. The present undertaking, we concluded, might be attended with results equally beneficial, and still more extensive;

which we well knew would amply compensate for all our labour and fears. There were with us seven teachers, and we intended to augment the number from the Hervey Islands, which we proposed to visit on our way. We cleared the harbour on Monday, the 24th of May, 1830. After touching at Porapora and spending a day with Mr. and Mrs. Platt and family, we shaped our course for the Hervey group; and, in four or five days, we reached in safety the island of

MANGAIA.

Arriving off the settlement, about ten o'clock on Sabbath evening, we apprized our friends of the circumstance, by firing a small cannon; on hearing which, they kindled fires in answer to our signal, and as beacons to us during the night. Early the next morning, we hastened on shore; and as we approached we could not but admire the pleasant situation selected for the settlement; it being a sloping hill on the western side of the island, which gradually rose from the sea. The large chapel in the centre, formed a conspicuous and interesting object, whilst the neat white cottages of the native Christians, stretching along to the right and left, and partially hid by the banana groves, among which they stood, gave variety and animation to the scene. The teachers' dwellings, we were delighted to find, were neat and respectable, the yard was paved with white pebbles, and the whole was inclosed within a good fence. An excellent road

had been formed through the settlement, on each side of which stood the native cottages. On being conducted to the house of the principal chief, we found a baked pig, smoking hot, upon a table cloth of leaves, with a liberal supply of yams, taro, and other vegetables awaiting our arrival. Having made a hearty meal, the chief presented us with a small quantity of native cloth, as an expression of the pleasure he felt in receiving under his roof persons from a far country, who had brought him the word of salvation.

We had no sooner returned to the houses of the teachers, than the whole of the professors of Christianity were introduced to us; every one bearing a small present of native cloth or food, and giving us a welcome by a hearty shake of the hand.

We were delighted with the appearance they presented; the females being dressed in beautifully white cloth, which Faaruea the teacher's wife from Raiatea, had taught them to make, and in bonnets of their own manufacture; whilst the men wore their native tiputas, with the addition of a straw hat. In the afternoon we held a public service, when about eight hundred were present, many of whom were still heathen; and these presented a striking contrast to the Christian part of the community, having long beards and long hair, and being dressed with all the fantastic wildness of heathen taste. They behaved, however, with decorum, while I preached to them from my favourite text, "This is a faithful saying, and

worthy of all acceptation," &c. As their language bears a close affinity to the Rarotongan, I addressed them in that dialect. The congregation sang most lustily, and although we could not admire the harmony of their music, the energy with which they exerted their lungs was gratifying, for they endeavoured to compensate for the absence of harmonic sounds by the hearty manner in which they raised their sonorous and powerful voices. Before daybreak the following morning, we were awoke by the chitchat of a number of persons outside the house, who, it appears, had brought their mats, and slept on them under our bedroom windows, in order to be near to us. Faaruea and his wife, teachers whom I had originally intended for the Navigator group, had, at the earnest solicitation of the inhabitants, been left by Mr. Platt at this island, until we should call for them. To these the chiefs and people had, by this time, formed so strong an attachment, especially the females to the wife of Faaruea, that the heathen universally united with the Christians in entreating that I would allow them to remain. Unable to resist their importunity, and convinced that it was wiser to take good care of stations already formed, than to neglect them in order to extend our labours, I consented to their request, although I was grieved at losing so valuable a labourer from the Navigators Islands Mission.

It will be recollected that, on our first visit, the teachers' wives met with such rude treatment that

we were obliged to abandon our intention of leaving them, and also that, on our return home, we took the first opportunity of sending two single men to commence the work of instruction among this wild and violent people. I have already given an account of the providence that had prepared the way before them, and the kind reception with which they consequently met. Tiere, one of these, died about two years and a half after his arrival; to him the people were strongly attached, and would, in all probability, have soon embraced the truth, had his life been prolonged: his death, therefore, was a great loss to the Mission. The good work, however, had proceeded gradually since that period, so that, on our arrival, we found five hundred persons enjoying the blessings of Christian instruction.

We were grieved to hear from the teachers that they had suffered much annoyance from the heathen, who frequently came on the Sabbath and performed their dances and games, in contempt of the Christians, near the place where they were accustomed to worship. They were also kept in a continued state of distressing anxiety, by the repeated threats of the heathen to burn their houses, murder their teacher, and "make use of his skull as a drinking cup." * This led to a disastrous conflict, which terminated in favour of the Christians; they losing three, and the idolaters eighteen or twenty of their number. It appears to have been a very hard contested battle; for, contrary to the general

* A native curse.

usage in the islands, the people of Mangaia do not practise bush-fighting, but meet in an open plain, from which every shelter is removed. They then arrange themselves in rows four deep. The first is armed with long spears; the second with clubs, to defend the spearmen; the third is composed of young men with slings, the stones for which are all made round and smooth; and the fourth row consists of women. These not only carry baskets of stones and weapons with which to supply the warriors, but they also attack the enemy while engaged with their husbands; and it appears, by various accounts which I received, that they are exceedingly fierce. The young chief of a neighbouring island, who was present at this conflict, informed me that, while in the heat of the battle, he was greatly annoyed by the fury with which the wife of his antagonist assailed him. He exclaimed, "Woman, desist; I am not come to fight with women." She vociferated in a frantic manner, "If you kill my husband, what must I do?" and immediately threw a stone, which struck him on the head, and felled him to the ground; and had it not been for the prompt assistance of his own people, he would have lost his life by the hands of her husband.

I was distressed at hearing that, contrary to what had taken place in other islands, some of the Christian party had acted with great cruelty towards their enemies, by hewing them in pieces while they were begging for mercy. I account for

this barbarity from the existence of the *ono*, or systematic revenge, which prevailed so universally through the whole of the islands of the Pacific ocean; for most probably one of their relatives had been killed or injured by the person then in their power, or by some of his family; and it was a legacy bequeathed from father to son to avenge that injury, even if an opportunity did not occur until the third or fourth generation. This circumstance also shows, that although Christianity is embraced, the savage disposition cannot, in all cases, be entirely eradicated in a few months. Instead, therefore, of expressing astonishment at this solitary instance of brutality, we should rather wonder that so little has been shown in the islands generally since the introduction of Christianity. Had the Christians of Mangaia imitated the conduct of the chiefs and people of Tahiti and the Society Islands, in the exercise of mercy and kindness, in all probability the heathen party would not have resisted for so many years every effort to bring them under the influence of the Gospel.

In a meeting held with the Christians, our advice was solicited upon several topics; among which was "rat-eating." As Mangaia was not so abundantly supplied with fish as some other islands, and as there were no animals except rats, until I visited it, these formed a common article of food; and the natives said they were exceedingly "sweet and good;" indeed a common expression with them, when speaking of any thing

delicious, was, "It is as sweet as a rat." They find no difficulty in catching them in great numbers; which they do in many ways, but principally by digging a hole, and strewing in it a quantity of candle-nut (*aleurites*), and when a sufficient number of rats were in the hole, they drew a net over it, and secured them all. Having obtained as many as they wish, they singe the hair off on hot stones, wrap them up in leaves, and bake them. Saturday was their principal rat-catching day, as they were desirous of having "animal food" to eat with their cold vegetables on the Sabbath. They now wished to know our opinion as to whether it was sinful to eat them. I informed them that we were in the habit of looking upon rats as exceedingly disgusting; but not perceiving any thing morally evil in the practice, I could do no more than recommend them to take great care of the pigs and goats I had brought, by which means they would speedily obtain an abundant supply of "animal food," far superior to that which they esteemed so "sweet and good."

Another subject presented for our consideration was the employment of the females. The taro (*arum esculentum*), which forms a staple article of food at most of the islands, is generally cultivated in swampy places; and the work of planting, and keeping the taro beds in order, is assigned to girls under sixteen years of age, and to women who have passed the prime of life. Ladies are seldom seen in these plantations until their beauty begins

to fade, when they are required to return to their "occupation," and wade for hours in mud from two to three feet deep. The wife of the native teacher, intent upon the elevation of her sex, requested, through the medium of her husband, my opinion of this practice. Through her representations I was induced to plead for their emancipation, with all the eloquence I could command; and the result was, an agreement that in future they should not be compelled to do this "dirty work." This decision gave them much joy; and, in commemoration of the event, they prepared on the following day a sumptuous feast, at which four or five hundred sat down, and to which I was invited. Not a rat was seen on the table;* but pigs roasted whole, fish of various kinds, and a profusion of vegetables, with *aqua pura* from the spring, and cocoa-nut water, constituted the repast.

After having spent several days in this island, preaching to the people, visiting the heathen chiefs, attending the schools, and giving advice and instructions to the teachers, we prepared for our departure, thankful for what had been effected, and encouraged to believe that a copious shower of blessings would ultimately descend upon the inhabitants of this beautiful island.

When I next visited Mangaia, in 1831, I was accompanied by my excellent brother Mr. Buzacott,

* That is, not a baked one; there were plenty of live ones running about in all directions.

and Makea, the king of Rarotonga. We found that a large new place of worship had been erected, and that the people were anxiously waiting for us to open it. It was a fine building, of an oval shape, about one hundred and twenty feet in length. The large posts which supported the roof, eight in number, the ridge pole and rafters were most beautifully carved, and tastefully coloured with various native preparations. It is impossible, however, so to describe them as to enable the reader to form a correct idea of their appearance, or of the taste and ingenuity displayed in their execution. These posts are twenty-five feet high, and from twelve to eighteen inches square; and when we considered the tools with which the work was done, which were principally old nails, pieces of iron hoop, and a few chisels, the hardness of the wood, and the depth of the carving, we were amazed both at the patience and skill of the native artificers. The effect on entering the place was exceedingly striking. On the following day, a congregation assembled to the number of fifteen or sixteen hundred persons. Mr. Buzacott read a portion of Scripture, and engaged in prayer; after which, I addressed them from Haggai, ii. 7, "I will fill this house with my glory, saith the Lord of hosts." Many of the heathen attended, and those who were not able to gain admittance crowded round the doors and windows. These were very decorous in their behaviour; and when addressed upon the value of salvation, and earnestly invited

to come and worship the God whose house they had assisted in erecting, they appeared to listen with great attention.

Finding that vast numbers were still obstinate in their resolution to remain in heathen darkness, we determined to visit them at their own respective districts, and speak to them upon the momentous concerns of their souls and eternity. After a pleasant walk over a mountain, and across a beautiful valley, around which the huts of the natives were erected, we arrived at the chief's house. He received us with great respect, and immediately despatched a messenger to invite, or rather to desire the people to assemble. They instantly obeyed the summons; and in a short time, two or three hundred were convened, who were dressed most fantastically. The females wore wreaths of entwined leaves, and ornamental flowers of varied hue, with necklaces of berries, while their persons were profusely anointed with scented oil. The men also had expended their ingenuity in decorating their persons. To this company the truths of the Gospel, together with the present and future advantages of embracing it, were explained with the greatest possible simplicity, and they were urged to an immediate acceptance of proffered mercy: especially the chief, who was an old man, and who was informed that death would very soon remove him out of this world to another, in which his eternal doom would be unalterably fixed. They behaved with decorum, listened with atten-

tion, and promised to remember what had been said, but declined an immediate acceptance of our invitation. The chief expressed his obligation for the honour conferred upon him by our visit, and again assured us, that he would seriously consider what he had heard; and although we feared that little permanent impression had been made, we proceeded to the next district, with the satisfaction of knowing, that bread-corn had been cast upon the waters, which would be found after many days. Passing over another high hill, and across another fertile valley, we arrived at the house of the principal chief, when we were informed that he, with the greater number of his people, had gone to the Christian settlement to see us. We therefore hastened home; and, on our arrival, were delighted to find the old man and his party in company with Makea and the Rarotongan Christians, who were exhorting them to become worshippers of the true God, and to seek that salvation which is to be obtained alone by believing on the Lord Jesus Christ. Being informed that Mr. B. and myself had been to his district, for the purpose of conversing with him upon the same important subjects, he was evidently much pleased; and, like Agrippa of old, "was almost persuaded to become a Christian." Finding him and his people in such good hands, we thought it wise, after saying a few words, to retire, and leave them to the merciful violence with which the Christians of Rarotonga would persuade them to embrace the truth; and I believe they

slept but little during the night; for when, at twelve o'clock, we stretched ourselves on our mats to rest our weary limbs, neither the zeal of our companions nor the interest of the listening heathen appeared in any measure to have abated.

After spending several interesting and laborious days at Mangaia, in visiting the heathen settlements, preaching to the people, and examining the school-children, we departed, hoping and praying for the blessing of Him "who alone giveth the increase."

Without noticing my several subsequent visits to this island, which were similar in their character and results to those I have already described, I shall proceed to speak of my last, which was made under peculiar circumstances, and attended with very important consequences. In the latter end of 1833, I left Rarotonga for Atiu, Aitutaki, and other islands. Pa and Tinomana, chiefs of Rarotonga, were with me on that occasion, beside many other natives whom I was conveying to their respective homes. The wind being contrary for several days we could make no progress; and having so many people on board, our provisions failed: I was therefore compelled to run for the nearest island, which was Mangaia, then distant about seventy or eighty miles. We reached it on the following day; but, to our astonishment, no canoes came off to bid us welcome; and I concluded, that the native Missionaries had lost their reckoning, and were keeping the Monday for the Sabbath. At length, however, a canoe

approached us, having in it but a solitary individual. On his reaching the ship, I inquired what had become of the people, and why they had not put off as usual; when he informed me, that it was a day of fasting and prayer; for the heathens were about to make an attack upon them on the following morning. Shortly after this, the teachers came on board, from whom I obtained correct information of the state of the island; and found, that of late, the Christians had been exceedingly zealous for the conversion of their heathen brethren; and had, with this intent, tried many plans, which were rejected with taunts and insults. The Christians, bent upon the accomplishment of their object, had determined to make a tour of the island, and to endeavour to bring in at least one convert each. The heathen party, hearing of this, and suspecting that the Christians intended to come and take them by force, resolved to anticipate their visit, by a formidable attack upon their settlement. For some time many exasperating reports were carried from the one to the other, by which both parties were inflamed, and the island kept in a state of continual ferment. When I heard this, and found that the attack was to be made on the following day, I perceived who had sent the foul wind, and for what purpose I was conducted to Mangaia; and, after humbling myself before God, for having in "my haste" been angry with the wind, I determined immediately to visit every heathen settlement in the island. Taking with me the three chiefs from

Rarotonga, we stepped into the canoe, dashed over the reef upon the crest of a curling billow, and landed at an uninhabited part of the island. Our walk was particularly fatiguing, being several miles along a very rugged coral beach, with the piercing rays of the mid-day sun beating upon us from above, and their glare reflected from the sea on the one side, and from the rocks on the other. We then ascended the cliff, which was about a hundred and fifty or two hundred feet in height, walked over a flat surface of rocks, broken fragments of coral, and other marine substances, and again descended into a most beautiful valley, the sides of which were far more precipitous and romantic than those toward the sea. Having crossed this valley, ascended another hill, and entered a second beautiful vale, we reached the dwelling of the first heathen chief, who, having had intimation of our approach, was prepared to meet us with ceremony and respect. He was a fine young man, of fair complexion and open countenance, and, like most of his brethren, of very commanding aspect. I introduced the Rarotonga chiefs to him, and then stated, that the object of my visit was to advise and request him not to unite with those who intended to attack the Christians on the following day. To this he readily assented. I then spoke to him about his soul, and the desirableness of placing himself under Christian instruction; to all of which he replied, *Reka ke e te taeake;* "delightful! exceedingly pleased am I, my brother."

Each of the Rarotonga chiefs then addressed him. One gave an account of the introduction of Christianity into their island, and another pointed out the blessings they were now enjoying. Tinomana stated, that he was formerly a conquered chief, and, with his oppressed people, lived in the mountains; but that now he possessed a large settlement of beautiful white houses by the sea-side, with a spacious chapel in the centre, and a Missionary of Jesus Christ to teach him. "My people," said he, "can now go to the sea to catch fish, or to the mountains to procure food, without the slightest fear; and we are enjoying a state of peace and happiness, of which, formerly, we never heard." One of them concluded his beautiful address, by stepping forward, and seizing the heathen chief by the hand, and exclaiming, "Rise, brother, tear off the garb of Satan, and become a man of God!" I think, if ever I felt the thrilling influence of what is termed the sublime, it was at that moment. The unaffected dignity of the action, the nobleness of the sentiment, together with the holy energy and persuasiveness of his manner, produced feelings which I cannot describe. The effect, however, on the mind of the heathen chief was not so powerful as might have been wished; for he stated to us, in reply, that while he was delighted with the honour conferred upon him, he was so connected with his brother chiefs, that he was scarcely at liberty to act without them; and requesting us to see them all before we pressed him for a reply to our propo-

sition, he promised "to think well over again" what he had heard. Wishing to see the principal chief that night, we passed by the other inferior ones; and crossing three other hills and valleys, we at length arrived, fatigued and panting, at the residence of Maunganui. He also had received information of our approach; and, adorned with his heathen trappings, came to the back part of the house; and having beckoned me away from my party, he took me by the hand, and said "Friend, have you any axes?" I replied in the affirmative. He then wished to know if I had brought any for him; and on learning that I had not, he inquired whether the Christians had prevented me. I informed him that my business related to matters of far greater importance than axes, and that we must take our seats, and commence at once. Squatting down upon the mats spread for us, upon a broad pavement of stones in front of the house, and regaled by the breezes which came loaded with the fragrance of the blossoms of the chestnut and other trees, we refreshed ourselves with a delicious draught of cocoa-nut water, out of the bottle in which it grew, and proceeded to the consideration of the business upon which I had come. Addressing the chief, I expressed my regret that he, with so many of his brethren, still refused the invaluable blessings of Christianity; but was yet more grieved to find, that, on the following day, they were about to make war upon the Christians, which it was the immediate object of my visit to pre-

vent. He replied, that he was truly glad that I had come, and that my arrival was most opportune. He had been informed, that the opposite party intended to take him by force and make him a Christian; and not being inclined to yield, he had determined to fight; but since I had come for the purpose of dissuading him from so doing, he would lay aside all thoughts of war. We then pressed on him the important subject of religion, and wished him to accompany us to the Christian settlement, and place himself under the instruction of the teachers. To this, he said he would consent immediately, if I would make him king; assuring me, that the supremacy was originally his father's. I informed him, that if Christianity had found him in the possession of supremacy, it would have acknowledged him as supreme;* but as that was not the case, it was not my business to depose one chief and set up another; and if this was the only condition on which he could be induced to embrace the true Saviour, he must live and die a heathen, and his soul be lost for ever. My companions spoke to him faithfully and affectionately, but he appeared to remain steadfast to his purpose.

Supper was then prepared for us, which consisted of a pig, yams, and taro. We seated ourselves around our table-cloth of fresh-plucked leaves, and with a cocoa-nut shell of sea-water, as a sub-

* Supremacy in this island is little more than nominal power, being invested in the *Kai tapere* (district caters, or heads of districts). The chief authority, I think, was originally held in connexion with a religious office.

stitute for mustard, salt, and sauce, we enjoyed our feast exceedingly.

The meal being ended, I gave an address to the people, read a portion of Scripture, and engaged in prayer, during which the heathen were exceedingly attentive. We sat up till midnight, conversing upon important topics, and persuading the deluded people to receive the truth. The chief's wife, in particular, awakened our sympathy by stating that she had long wished to become a Christian; because, when she compared herself with the Christian females, she was much ashamed; for they had bonnets, and beautiful white garments, while she was dressed in "Satan's clothes;" they could sing and read, while she was in ignorance. She also expressed pity for her children, who were uninstructed in many interesting things, which the Christian children knew; and she wished much, if her husband would not allow her to become a Christian, that he would send the children to our settlement. Overcome with fatigue and sleep from the labours of the day, we spread our mats on the grass floor; where I should have enjoyed a sound and refreshing night's rest, had not the heathen chief spread his mat so near to mine, that several times during the night I was awoke, by finding my head and face enveloped in his long hair, which was not only annoying, but calculated, also, to excite some little alarm. We arose at daybreak, and, after a short address and prayer, took our leave of this chief and his people, with no

other satisfaction than that of having prevented the anticipated war, and of having spoken faithfully upon the momentous concerns of salvation. At other places which we visited on our return, we were more successful; for at the first settlement we reached, the old chief and his brother, having been informed of our intention to visit them, had not only an oven of food awaiting our arrival, but had determined to accompany us, and embrace the Gospel. With that intention, as soon as I was comfortably seated, the chieftain came, and putting his head on my knee, said, "Begin." I inquired what I was to begin, when he replied, "To cut off my hair, to be sure."* I informed him that I was not skilful in that art, neither had I my scissors with me; but that we should find all that was needed at the settlement. Accompanied by these two veterans in Satan's service, we proceeded to the next district, where we were treated with respect and heard with attention, although not cheered by any present success. At length we reached the residence of the most powerful and influential district chief. He received us with great cordiality, had a large portion of food prepared, and sent for the neighbouring chiefs and people; to the former of whom, seven in number, I was ceremoniously introduced. Taking them by the

* The heathen wear very long hair; and, as the Christians cut theirs short, to cut the hair had become a kind of first step in renouncing heathenism; and when speaking of any person having renounced idolatry, the current expression was, "Such an one has cut his hair."

hand, I stated the object of my visit to each. After some consultation among themselves, the principal chief addressed me, and said, they would prefer that all the heathen should become Christians together; and that they would hold a meeting, as soon as possible, to consider the subject. If, however, that could not be accomplished, they would then dissolve the covenant now existing between the chiefs, that each might follow his own inclinanations. At the same time they entreated me to remain with them until Saturday, as they thought that my presence would materially affect their deliberations. "In the mean time," he said, "we who are now present, do give permission to any of our people, who feel disposed to accompany you to the settlement, and place themselves under instruction." On hearing this, several immediately came forward, and expressed their intention to take advantage of the permission thus given. The moment they had avowed their determination, the heathen commenced a most dismal howling, and clung around those who were about to leave them, kissing them and weeping over them, as though they were going to be slain. This weeping and wailing had scarcely concluded, when we were attracted by a burst from another quarter. It appeared that one of the Rarotonga Christians, in his address to the heathen party, grew warm, and expressed himself with great energy; which excited the fears of the chief that force was about to be used to compel him to accompany us. This produced in him great

agitation, on perceiving which, his two daughters, who were fine young women, about eighteen or twenty years of age, rushed in, tore their hair, fell upon his neck, and with frantic gesticulations, in the most piteous and heart-rending tones, bewailed the affliction which was about to come upon their father. I endeavoured to pacify them, by assuring them that nothing of the kind was intended; that we were few in number compared with them; that we had no weapons but our tongues; and that we were in their power rather than they in ours.

Taking our leave, and accompanied by eight or ten heathen families, we hastened to the Christian settlement, where we arrived in safety, after a long and heavy walk; for the rain had descended during the night, and made the clayey hills so slippery, that, notwithstanding the assistance of two stout men, I had several falls. On our arrival, we found the congregation waiting for us; when, after scraping off a little of the dirt, washing my shoes, and turning my clay-dyed stockings inside out, I hastened to the chapel, and addressed about sixteen hundred people, many of whom were heathen.

As the wind had become fair, and as there was no anchorage for the ship, I could not conveniently remain until Saturday. I therefore sent a present of an axe to each of the chiefs, with a pair of scissors and some ribbon for their wives and daughters; and arranged that the native teachers, instead of ourselves, should meet them on the following Saturday. The result of this meeting was the dissolution of

the league, and the removal of the greater part of the heathen to the Christian settlement. The stragglers that lingered for awhile behind gradually followed; so that by the last communications I find there are now very few, if any, idolaters remaining. Thus, after ten years' patient and persevering effort, God was pleased, by a contrary wind, to effect this long wished-for object, and in this way to secure all the glory to himself.

The productions of Mangaia are the same as those of the other islands. The sugar-cane, however, is particularly fine. Their idolatry and idolatrous practices vary but little from those of their neighbours. The only natural curiosity I discovered, was a cavern upon the top of one of the hills, which was entered by two comparatively small apertures. These, although not many yards apart on the top, were thought not to communicate. I wished much, on one occasion, to have descended; but the natives objected so strongly, lest any accident should befal me, that I desisted. I however sounded one of them, and found it above a hundred feet deep. One of these holes is called *Ruatapu*, or sacred hole; it being the repository of the dead bodies of the chiefs; the other is the general receptacle for all. A native from Aitutaki descended, and he assured me, that the holes not only communicated, but that the cavern appeared very large; and that bones innumerable were strewed in all directions.

The formation of some of the rocks and valleys

struck me as very peculiar; the sides of the former being quite perpendicular, as though the low land had originally been of equal height, but had, by some undermining process or concussion of nature, sunk from its elevation, leaving these rocks as a kind of solid wall, two or three hundred feet high, to afford protection to the fertile plain below. The valleys generally contain from thirty to fifty acres each, and are entirely laid out in taro plantations. These are gradually raised above each other, from the lower to the upper part of the valley from whence water is conveyed to them in wooden pipes.* When I saw the excellent order in which they were kept, I ceased to wonder that the men wished the females to continue to cultivate them, for not a weed was to be seen.

But the circumstance most worthy of notice in this island is the ingenuity of the inhabitants. This is displayed in the fabrication and patterns of their cloth, in the construction of their spears, bowls, and other articles; but more especially in the exquisite carving of the handles of their stone axes. This they effect with a regularity, taste, and beauty which is surprising, when it is recollected, that the only tools they formerly possessed were sharks' teeth and shells; and that even now a nail or a sailor's knife is the extent of their carving implements. Their cocoa-nut drinking-cups, also, were most of them covered with carved or painted figures; and, as

* Not having the means of boring these pipes, they procure hollow trees, which answer the purpose admirably.

soon as they learnt the art of writing, they added to these passages of Scripture. I think there was not a cup in the king's house which was not thus decorated. Perhaps the accompanying plate of the carved axes may give the reader a correct idea of their skill.

CHAPTER XVI.

Atiu—Religious Services there—Devotedness of the Teachers' Wives—The Author's Narrow Escape—Distressing Situation—Fishing Excursion—Superb Cavern—Mauke and Mitiaro—A dreadful Massacre—Rarotonga—An Epidemic rages—Aitutaki—Interesting Incidents—Native Contributions.

ATIU.

LEAVING Mangaia, we proceeded to this island, which, after two days' pleasant sail, we reached in safety.

We received a most cordial welcome from the teachers and people, who conducted us to the settlement, which occupied an elevated and beautiful situation, it being a fine extensive plain, upon the top of the mountain which forms the body of the island. The dwellings are open to the fresh breeze of the sea, of which they command a full view on every side; indeed, the chapel is the first object descried on approaching this island.

On our arrival, we were happy to meet the teachers, with the principal chiefs and people of the neighbouring islands of Mauke and Mitiaro. The object of their visit to Atiu was, first, to attend the opening of the large new chapel; and, secondly,

to be present at the marriage of Roma-tane, the king, who was about to be united to the daughter of the chief of Mauke.

On the following day we opened the chapel, which would accommodate about 1500 people. My colleague, Mr. Barff, preached from Ps. xcvii. 1. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." After this, I administered the Lord's Supper, for the first time, to twenty communicants, among whom was the chief, who, it will be recollected, was so deeply impressed with the folly of idolatry, by the representations of Isaiah on that subject. I was truly thankful to find that he had continued firm in his principles and consistent in his conduct. Our time at this island was most fully occupied, night and day, for the people would not allow both my colleague and myself to be asleep at the same time; but as soon as one was overcome, they awoke the other; and in this way we were employed, alternately during the nights, teaching them to sing, and explaining to them passages of Scriptures, which they had noted for that purpose.

The same improvement was apparent in the females at this island as at Mangaia, through the exertions of the wives of the native teachers, who were exceedingly devoted women. The character of these two females may be illustrated by a little incident, which was mentioned to me in the course of conversation. From the scarcity of fish at this

island, the people generally reserve what they catch for their families; and the teachers were therefore obliged to go on the Saturday, to procure some for the Sabbath. This the wives lamented, and told me that, at times, their husbands were out from morning until night. "You," they said, "resemble springs, from which knowledge is always bubbling up; so that you have nothing but to open your mouths and out it flows; but our husbands find difficulty in preparing for the services of the Sabbath." To obviate this, they begged I would write out some heads of discourses for them; at the same time informing me, that, for months past, while their husbands were fishing, they took their slates, and having recalled a text, from which they had heard some of the Missionaries preach, they endeavoured to retrace the ideas then advanced, and to collect parallel passages of Scripture, to illustrate them. By these means they had generally a slate full of something for their husbands to work from on their return.

In our examination of the school children, we were pained to find that only a few of them could read. All, however, as well as the adults, had committed to memory, most correctly, a long and instructive catechism, written by Mr. Orsmond, which contained a comprehensive system of divinity, expressed in striking and beautiful language.

On my next visit to this island my life and labours had nearly terminated. On reaching the reefs we perceived that the sea was not breaking

with its usual violence, and I therefore determined to land in the boat. This was effected without much difficulty; but on returning, before we could get a sufficient distance from the shore, another billow rolled in and overwhelmed us, and the boat with her crew was dashed upon the reef. Unfortunately, I fell toward the sea, and was conveyed by the recoil of the billow to a considerable distance from the shore, where I was twirled about in a whirlpool, and sank to a great depth. Being so long under water, I began to fear that I should rise no more. At length, however, I arose to the surface; and finding that there was time for me to reach the reef before the next wave burst upon it, I swam in that direction. On perceiving my situation, two natives sprang into the sea, and, as a considerable time elapsed before the next billow arrived, I succeeded, by their assistance, in escaping its fury. The people were standing upon the reef, weeping bitterly, under the apprehension that I was lost; and on reaching the shore, they gathered around me, and demonstrated their great joy at my preservation, by touching my clothes or kissing my hands. Thus, for the sixth time, was I rescued from a watery grave!

The reefs at the water's edge are overhanging and shelving, forming hollows and caverns underneath; and the danger most to be dreaded is that of being forced, by the violence of the waves, into these submarine chasms. From such a situation escape is impossible.

Nothing particularly worthy of special notice occurred in any of my subsequent visits to Atiu, except in the last, at the latter end of 1833. On this occasion I was accompanied by Mr. Armitage, who was sent out by the London Missionary Society some years before, to teach the people the art of making cloth from the cotton, which grows there with great luxuriance.* Mr. A., after making all the efforts which ingenuity could devise, or perseverance realize, for the accomplishment of his object in the Tahitian Islands, and not succeeding, accepted an invitation from the king Makea, seconded by Messrs. Pitman and Buzacott, to visit Rarotonga; and as the people of that

* While the anxiety of the Directors of the Society to promote the industry of the native converts admits of the highest commendation, I do not think that it is generally desirable to attempt the introduction of complex manufactures among an infant people. A nation in such a state should rather be encouraged to direct its energies to the production of the raw material, and to exchange that with the mother countries for manufactured articles.

island did not possess articles of barter so abundantly as the Tahitians, it was thought by us all that there was a reasonable prospect of success. Mr. Armitage, therefore, generously consented to leave his wife and family of ten children, and go for twelve months to Rarotonga. Mr. S. Wilson also accompanied us. He is a son of our excellent brother Missionary, and, I am truly happy to say, is devoting himself to the work of preaching salvation to the heathen. His good father, thinking it might be of advantage to him, in the future prosecution of his labours, expressed a wish that he should accompany me in the voyage.

On the day after our arrival at Atiu a heavy gale of wind arose, and, there being no anchorage, our little vessel was driven out of sight of land; and as there was no one on board who understood navigation, I never expected to see her again. Day after day we waited and watched, with the utmost anxiety, but nothing was descried in the surrounding horizon. Saturday arrived, and not having taken a change of clothes with us, ingenuity was racked how to get those washed which we wore. The teachers' daughters, however, accomplished this exceedingly well, by using the root of a shrub, called *tutu*, which produces a strong lather, equal to that of soap, and is a most admirable substitute for that valuable article.

We set apart a portion of every morning, and retired to the chapel for social prayer, to seek direction from above in our distressing circumstances;

and I can truly say that we found these services seasons of refreshing from the presence of our God. After having given up all hope of again seeing our vessel, we held a consultation as to whether we had better build a boat with what materials we could obtain on the island, and sail to Rarotonga; or remain where we were. After much deliberation and prayer, we concluded that, as a peculiar providence had placed us there, it appeared to be the path of duty to wait patiently, till God, in the exercise of the same providence, should afford us the means of removal; and determined to employ ourselves as fully as possible for the benefit of the people, as this would materially assist in making us contented and happy in our painful situation. For this purpose Mr. Armitage selected wood with which to make spinning-wheels, while I made arrangements for the erection of a new school-house; and just as we had commenced, a little boy reported that, in the dusk of the evening, he had seen a speck upon the horizon, and we waited with no small anxiety for the morning's dawn. Long before daylight I was upon the brow of the hill; and when the sun arose I perceived, with feelings of inexpressible delight, the object of our solicitude. Our joy, however, was awakened principally by the consideration that our families would now be spared the distressing anxiety which otherwise they must have endured, for months, on our account.

On going on board the vessel all the account I could get from the crew was, that the gale became

so furious during the night, that it had blown them away, and in the morning they found themselves out of sight of land; and that after being tossed about for many days, a strong wind in the opposite direction had driven them back again. The only loss that had been sustained was the death of one of the calves I was conveying to our brethren at Rarotonga. The people of the island wept when they saw the vessel, but, unmoved by their tears, we returned thanks to God, for delivering us out of our distresses, hoisted our sails, took leave of the kind but disappointed people, and pursued our voyage.

During our involuntary residence at Atiu, we determined, one night, to accompany the natives on a fishing excursion. Flying-fish were the objects of our pursuit, and these are caught only after dark. We arrived at the sea-side at about eight o'clock. The teachers and their families, and indeed most of the inhabitants of the settlement, were of the party, and brought their sleeping-mats, with an intention of lodging upon the sea-shore, while we spent the night in chasing the poor fish. With these expeditions many idolatrous ceremonies were formerly connected. On the present occasion, we all knelt down upon the coral bank, and one of the natives, according to their usual practice, offered up a suitable prayer. The canoes were then dragged from the rocks, thirty feet above the level of the water, down a broad sloping ladder, and launched over the surf into the sea. Double canoes are

always used on these occasions, three of which formed our expedition. Mr. Armitage was seated on one, Mr. Wilson on another, and myself on the third. The rowers being ready, a flambeau was lighted. The principal man then took his station on the fore part of the canoe. He was provided with a net, attached to a light pole, twelve or fifteen feet long, and kept open by a ring of elastic wood, in the shape of an ace of spades. Every preparation being made, the rowers commenced pulling with all their strength, and the headsman stamped upon the box of the canoe, which being hollow, produced a considerable sound. This, together with the splashing of the oars, frightened the fish, which darted from the back of the reef, where they were quietly feeding, towards the ocean. The torches answered two purposes; for while they enabled the headsman to discover his prey, they also dazzled the eyes of the fish; and, as they dashed past his canoe, on the surface of the water, he thrust forward his net, and turned it over upon them. The quickness of the natives' sight, and the rapidity and dexterity of their motions, were truly astonishing. At times, they catch vast quantities in this way. The fish, however, on that night, did not happen to be numerous; and at the end of two hours we returned, having taken but twenty. The other canoes were even less successful. On landing, every fish was brought and laid at our feet; and had the canoes been laden, the whole would have been at our

disposal. We returned to the settlement, much gratified with our entertainment.

The natives of Atiu, Mauke, and Mitiaro, have a method of smoke-drying the flying-fish, by which they can preserve them for any length of time. I am not aware that at any other islands this practice is adopted. They have also, with very considerable ingenuity, so constructed their canoes, as to be enabled to use boat-oars, which they prefer, as being far less exhausting than their paddles.

Racked and restless with anxiety, we occasionally took a ramble about the island; and in the course of one of our walks, mention was made by the natives who accompanied us of caverns; and, upon inquiry, I found that there were several in the island, of very large dimensions: we determined, therefore, to visit one of them. Taking with us a supply of reeds for flambeaux, we arrived at the mouth of the largest, which is called *Taketake;* when we descended about twenty feet, through a chasm in the rocks, at the bottom of which were several majestic openings. Through one of these we entered, and proceeded I suppose a mile, when

we descried no end to its interminable windings. Innumerable openings presented themselves on all sides as we passed along, many of which appeared to be equal in height, beauty, and extent to the one which we traced. The roof of this cavern was a stratum of coral, from ten to fifteen feet in thickness, through which the water percolated. It was supported by massy and superb columns, and was thickly set with stalactites, from an inch to many feet in length. Some were of great size and beauty; others were about to communicate with the floor, and either constitute the basis of a young column, or join those growing up from beneath. The stalagmites, however, although beautiful, were not numerous. The floor is composed of the same material, and is an attractive object; for it presents the appearance of rippled water, when gently agitated by the wind. At some points of our progress many openings came into view, with fretwork ceilings and innumerable supports, the sparkling of which, as they reflected the light of our torches, gave a depth and density to the darkness of the mansions they served to embellish. Fain would we have wandered longer in these gloomy palaces of nature, the dark and drear abodes of silence and solitude, as we longed to explore wonders on which the light of day and the eye of man had never rested. But our torches failing, we were compelled to satisfy ourselves with a cursory glance at one only of the many dreary yet beautiful ways, which invited our entrance. That one, however, was enough to

fill us with admiration and delight. But description is impossible. The fantastic forms and sparkling concretions might have enabled a vigorous fancy to find resemblances amongst them to many majestic works of art; but the effect was produced, not so much by single objects, or groups of them, as by the amplitude, the depth, and the complication of this subterranean world. The solemn and sublime obscurity which sleeps around you, adds not a little to the impressiveness of the scene.

I was much astonished, that, notwithstanding I had been in the habit of visiting this island for many years, I had never before heard of these superb caves. The natives informed me that there were six or seven others, but that the one we explored was the most splendid and extensive.

On visiting the two small islands of

MAUKE AND MITIARO,

we found the natives, who possessed but few axes, were burning down trees, for timber to erect chapels. When the tree fell, they burnt off the branches, and then proceeded to burn the trunk into various lengths. Having with me a large supply of ironmongery, furnished by my esteemed and valued friends, the Rev. T. East, and Rev. J. A. James of Birmingham, I gave them some tools, encouraged them to persevere with their work, and promised to return, and open their chapels in six or eight months. On my next visit, I had the satisfaction of seeing two well-built, substantial

places of worship, which had been erected with the tools, and the doors of which were swung on the hinges that I had presented to them in the name of my kind Birmingham friends. The pulpit at Mauke was a most remarkable specimen of native ingenuity and perseverance, for it was hewn entirely out of one large tree. An hour or two before service commenced I went to the chapel, accompanied by the principal chief; and, after commending his diligence, I said to him, "How came you to build so large a place? there are not people enough in your island to fill it!" Instead of answering me he hung down his head, and appeared much affected. I asked him why he wept; observing, because it was with us rather a day of joy than sorrow, that we were about to dedicate this house to God. "Oh," he replied, "I weep, in consequence of what you say, that there are not people enough in the island to fill this one house; if you had but come about three years before you first visited us, this house and another like it would not have contained the inhabitants." On inquiring what had become of the people, he informed me, that about three years prior to my first arrival, a disease had raged among them, which, though not very fatal, was nearly universal. This was accompanied by a famine, the result of a severe storm, which swept over and devastated the island; and, while enduring these complicated sufferings, the warriors of Atiu came upon them in a fleet of eighty canoes, killed the people indiscriminately, set fire to the houses which

contained the sick, and having seized those who attempted to escape, tossed them upon fires kindled for the purpose. "By these means," said the chief, "we have been reduced to the remnant you now behold; and had you not come when you did, our sanguinary destroyers would have repeated their visit, killed us all, and taken the island to themselves." The person who conducted this murderous expedition was Roma-tane, whose conversion to Christianity, by my discourse upon the folly of idolatry, I have already described. And it is a deeply interesting fact, that this chieftain, who, with savage aspect and devastating cruelty had led his ferocious tribe against the almost defenceless people of Mauke, was not only the first person whose voice they heard inviting them in accents of persuasive energy to receive the Gospel of peace, but also among the very first who there united in commemorating the Saviour's death. It was truly a delightful sight, to behold the once sanguinary chieftain, with his no less blood-thirsty warriors, sitting down at the same sacramental table, with the remnant of a people to whom his very name had been a terror, and whose race he had almost exterminated. Thus verifying what a speaker, at one of our native Missionary meetings, observed, "That, by the Gospel, men became Christians, and savages brethren in Christ."

The teacher, Haavi of Mauke, with his wife, as well as Taua of Mitiaro, have proved their worth by upwards of twelve years' laborious and devoted

service. The inhabitants of Mauke are now in a very prosperous state; and in few places are the advantages resulting from Christianity more apparent, for order, harmony, and happiness prevail—abundance and comfort are enjoyed.

When I last visited this island Mrs. Williams and my family were with me; and as the natives had never seen a European female or child, their presence excited considerable interest; and crowds hastened to the beach to bid them welcome. The passage over the reef was a formidable undertaking for Mrs. Williams; but clasping Samuel with one arm and her infant in the other, she committed herself to the skill of the natives, and was conveyed in safety over the rising billow to the shore.

The island of Mitiaro is very low, and the soil has, consequently, so little depth, that the productions are at times exceedingly scanty; and the teacher, Taua, with his large family of nine or ten

children, have occasionally suffered severe privations.

He is, however, a pious, sensible, and laborious man. His colleague, I am sorry to say, fell into sin; and overcome probably by shame, put to sea in a canoe, and was never afterwards heard of.

Leaving Mitiaro, we sailed for

RAROTONGA,

where we arrived, after a pleasant sail of two days, and received a cordial welcome on the beach from our esteemed friend and brother, Mr. Buzacott, whose tearful eyes, and downcast look, intimated that they were in the furnace of affliction. This received confirmation from the appearance of the people; for instead of being greeted by the smiles and shouts of the thousands who lined the shore on our former visits, only a small company of children, and a few walking skeletons, who had exerted their utmost strength to reach the landing-place, were to be seen. On inquiring the cause of this, it was with the deepest sorrow we heard that a most dreadful and deadly disease was raging among the people, and sweeping them away as with a deluge; that at Mr. Buzacott's station about two hundred and fifty persons had been its victims; an equal or greater number at Arorangi; and about a hundred at Mr. Pitman's, where its ravages had but recently commenced. So prevalent was this terrible visitation that scarcely an inhabitant of the island entirely escaped its influence. The set-

tlements, formerly so beautiful, were overgrown with weeds, and a general gloom of desolation overshadowed the place, so distinguished during my former visits for cheerfulness and activity. We accompanied Mr. Buzacott to his house, when, instead of being greeted with the animated smile which was wont to play upon the countenance of his devoted wife, a flood of tears gave vent to her feelings as she grasped my hand, and welcomed me to their house of mourning. As soon as feeling had a little subsided they commenced their tale of woe, to which we listened with the deepest sympathy. The few natives who had strength to move came also to see me, and seating themselves at my feet, they seized my hand, or clasped my leg, and mourned in the bitterness of their souls. Many of the women, while wringing their hands with agony, said to me, "I only am left of all my family; my husband and all my children are gone, and here am I, friendless, husbandless, and childless." The almost universal reply to my inquiries after any one was, "*He is dead.*"

From this gloomy spot we hastened to our esteemed friends, Mr. and Mrs. Pitman, at whose station the disease was then raging, and whom we were truly thankful to find in a better state of health than might have been anticipated. Their account, however, of the fearful ravages of the disease was truly appalling; and as we walked through the settlement we found many houses without an inmate; all had been swept away. Those

who, by any possible exertion, could get out of their sickly dwellings, came to disburden their distress, and once more grasp my hand before they died; and others, too feeble to walk, were either led to the doors to see us as we passed, or were carried by their friends on their mats, that they might catch a parting glance ere they closed their eyes in death. And while we could have wished that our shadow, passing by, might have healed them, yet our *principal* solicitude was, that our few words of exhortation and sympathy might be blessed to the survivors, and be the means of directing the dying to Him "who bore our griefs and carried our sorrows."

Pa, the intelligent and now excellent chief of Mr. Pitman's station, was lying dangerously ill, and having a strong desire to see me once more, sent a request that I would visit him. I returned a kind answer, but declined acceding to his wish, on the ground that, as I was prosecuting an important voyage to a new and populous group of islands, I did not think it prudent to enter their sickly habitations, lest, by any means, I should convey the disease with me. On hearing this, he desired his attendant to carry him to the side of the pathway, where he was laid, sheltered from the rays of the sun by the shade of a large Barringtonia tree. Here we found him awaiting our arrival; and in the course of an interesting conversation, I was delighted to discover that his views of Gospel truth were clear, and that his hope of salvation was built

upon Christ alone. He regarded the affliction in the light of a judgment, which the people, by their late wickedness in opposing the truth, in reviving heathen practices, and in burning the house of God, had merited at his hands. After commending him in prayer to the great Disposer of events, we bade each other an affectionate farewell, never expecting to meet again on earth. God, however, was pleased to rebuke his disease, and restore him to health; and I am happy to add, that he is at present a devoted, intelligent, and valuable member of the church.

The Missionaries had been unremitting in their exertions on behalf of their afflicted people; and very providentially, a stock of medicine, forwarded by the Directors, had arrived about two months prior to the breaking out of the disease. This supply was more valuable than gold: but for it, humanly speaking, multitudes more must have died. My esteemed colleague, Mr. Barff, had with him a quantity of valuable medicines, a large portion of which he most cheerfully gave to our afflicted brethren.

Mr. Buzacott and Mrs. Pitman had suffered severely from the disease, but were mercifully restored.

The natives said that the pestilence was brought to their island by a vessel which visited them just before it commenced its ravages. It is certainly a fact, which cannot be controverted, that most of the diseases which have raged in the islands during

my residence there, have been introduced by ships; and what renders this fact remarkable is, that there might be no appearance of disease among the crew of the ship that conveyed this destructive importation, and that the infection was not communicated by any criminal conduct on the part of the crew, but by the common contact of ordinary intercourse. Another fact, worthy of special notice, is, that FIRST intercourse between Europeans and natives is, I think, invariably attended with the introduction of fever, dysentery, or some other disease which carries off numbers of the people. At the island of *Rapa*, nearly half the whole population were thus swept away. It is an affecting consideration, that civilized man should thus convey physical as well as moral contamination with him, wherever he goes.

Taking an affectionate leave of our beloved brethren and their afflicted people, we expressed our tenderest sympathies in their sufferings, and united in fervent prayer, "that the Lord would repent him of the evil, and say to the angel that destroyed the people, *It is enough.*" We left Rarotonga, which is endeared to me by so many pleasing recollections, and directed our course for the last of the *Hervey* Island group, which was

AITUTAKI.

From hence we expected to take two teachers and their wives, whom Mr. Platt had left there on his late voyage. As soon as the object of our visit was communicated to the people, they immediately

called a meeting, which they invited us to attend, when they presented a pressing request, that one of the teachers, with his wife, might be allowed to remain with them. Being much disconcerted at the prospect of losing them, I negatived the request. The people, however, especially the females, who had formed a strong attachment to the teacher's wife, were so clamorous, and so importunate in their entreaties, that we found it impossible to refuse. Hundreds of these, attired in their best apparel, came in a body to implore me not to persist in my determination. They stated that, as their former teacher's wife was dead, they would have no one to instruct them, and then asked me if I had not one "little bit of compassion" for them, and whether the men only had souls, that *they* alone were to be cared for, and the women left entirely destitute of a teacher. They pleaded so pathetically, and so justly, that, after consulting with my esteemed colleague, we deemed it advisable to accede to their request. To this conclusion we the more readily came, from observing the immense advantage the females had derived from this devoted teacher during the few months she had resided with them, and their continued need of her superintendence and instruction. As soon as the announcement was made, joy beamed in their countenances; they rushed forward to kiss our hands, and ran in all directions to communicate the delightful intelligence.

As we were deprived of two of our best labourers,

with their wives, Faaruea, whom we had left at Mangaia, and now of Vahineino, it occurred to us that our deficiency might be in a measure supplied by the selection of two pious and useful men from among the people of Aitutaki, who, although not competent to take the charge of a station, would be valuable assistants to their better instructed brethren, or even more so as pioneers among the savage tribes we intended to visit. We therefore called a meeting of the people, stated to them our intentions, and wished to know if there were any among them who were willing to engage in this work. Two of their number offered their services; and, after much conversation with them, and many inquiries about them, we concluded that they were likely to prove both suitable and efficient.

In an interesting meeting, in which they were set apart to their work, questions were proposed to them on the leading doctrines of the Gospel, and other important topics, which they answered satisfactorily. With the farewell address of one of them we were much gratified. He expressed his sincere pleasure at the prospect of being engaged in so good a work, saying there was nothing he so much desired as to be employed in telling others, more ignorant than himself, about Jesus Christ and the way of salvation; that he was willing to forsake friends, and house, and lands, yea, even three of his children: for the word of God had told him, "He that forsaketh not all that he hath cannot be my disciple, and he that doeth the will of

my Father in Heaven, the same is my mother, and brother, and sister." He was therefore willing, he said, to venture his life, and forsake his all, in so glorious a work. He concluded his affectionate and interesting address with an earnest request, that they would continue to hold fast the good word themselves, and pray that he might be faithful unto death. Preparations were instantly commenced for their departure, when a voluntary contribution was made by the people for the purpose of supplying their brethren with all the useful and necessary articles it was in their power to procure.

During our stay our time was fully occupied in examining the school children, explaining difficult passages of Scripture, and supplying information and advice upon subjects of a civil, judicial, and religious character. For these purposes we held numerous meetings; the first of which was with the children. There were about 400 present. We found them exceedingly fluent in repeating their catechisms, and ready in replying to our questions, but were grieved that so few of them could read. We then proceeded to examine a class of men, sixty or seventy in number, who read very readily the seventh chapter of the Acts, which contains a considerable portion of Old Testament history. The knowledge they evinced, in the answers which they gave, both surprised and delighted us, for it must be recollected, that the only complete portions of the Scriptures which the people of Aitutaki pos-

sess is the Acts of the Apostles; they have none of the Old Testament; and the other portions of the New are in detached sheets of the various Epistles, which, in consequence of the extensive demand, I was obliged thus to divide, instead of giving to each a complete copy. They are therefore indebted to the oral instruction of the teachers for all the historical information they possess; but the Aitutakians are an exceedingly inquisitive people, quick of apprehension, warm in their temperament, and retain with great tenacity the information which is communicated. This may in a measure account for their extensive knowledge, as compared with the means which they have enjoyed.

After concluding our service with the men, we met a class of females, who read the 2nd chapter of the Acts. These were not so numerous as the men, neither did they read so well, or answer so readily. When, however, we considered, that they had been without a female Missionary for several years, we could not be otherwise than pleased with their progress. We had still one more class to meet, and this was composed of about thirty old women; some lame, others blind, and all tottering on the brink of the grave. One or two of them could read, having learnt after they were upwards of sixty years of age; all of them could repeat a catechism, which contained the leading principles of Christianity; and several, although they had lived so many years in the practice of heathen wickedness, gave most pleasing evidence of a preparation

for that change which they were shortly to experience.

This incident will appear the more interesting, when it is recollected, that the old people of both sexes, prior to the introduction of Christianity, were treated with the greatest cruelty; for, as soon as they became burdensome, their friends, or their own children, relieved themselves from further trouble, by putting an end to their existence; and even after the introduction of the Gospel, they were far from treating their aged relatives with that kindness which its principles and spirit require. Commiserating their degradation and wretchedness, Mrs. Williams called together a few of the most active members of the church at Raiatea, and sent them through the settlement, to ascertain the number and circumstances of these objects of her solicitude; and on finding they amounted to between seventy and eighty, she immediately engaged the female communicants to prepare for them suitable clothing. She then called them together, divided them into classes, placed teachers over them, and arranged to meet them herself every Monday afternoon, when they prayed together, and were examined in the discourses they had heard on the preceding Sabbath. This proved a real blessing; for their friends and relatives, perceiving the kindness shown to them, and the interest taken in their welfare by Mrs. Williams, paid them much more respect than formerly; and by the Divine blessing on these measures, all of them obtained a con-

siderable portion of scriptural knowledge, many became members of our church, and not a few died most happily. Twice a year they prepared a feast, at which we were always invited to attend and give an address. At public service they generally sat together on two long seats in front of the pulpit; and on all occasions they were particularly attentive, which, with other considerations, rendered them not the least interesting portion of my audience. Vahineino, the teacher's wife, whom the Aitutakians were so anxious to retain, was one of Mrs. Williams's most efficient coadjutors in this work of mercy; and, immediately on her arrival at Aitutaki, she commenced her benevolent operations among the aged and infirm there; and I was pleased to find, that she had a class of between thirty and forty. Thus various and numerous are the blessings of the Gospel, which it imparts with a liberal and equal hand to people of all climes, and under all circumstances; the new-born infant, the hoary-headed man, and the despised old woman, are alike the objects of its tender regards.

During my previous visit to this island, I was explaining to the people, one evening, the manner in which English Christians raised money, to send the Gospel to heathen countries. On hearing this, they expressed their regret at not having money, that they also might enjoy the privilege of "helping in the good work of causing the word of God to grow." I replied, "If you have no money, you have something to buy money with." This idea

was quite new to them, and they wished to know at once what they possessed which would buy money. I said to them, "The pigs I brought to your island on my first visit have multiplied so greatly, that all of you have now an abundance; and if every family in the island were to set apart a pig, 'for causing the word of God to grow,' and when the ships come, to sell them for money, instead of cloth and axes, a valuable contribution might be raised." The idea delighted them exceedingly, and early the next morning, the squeaking of the pigs, which were receiving a particular mark in the ear for this purpose, was heard from one end of the settlement to the other. In the interim a ship had been there, the captain of which had purchased their pigs, and paid for them most honourably; and now, to my utter astonishment, the native treasurer put into my hands 103*l.*, partly in bills and partly in cash! This was the *first* money they ever possessed, and every farthing of it was dedicated to the cause of Christ!

The circumstance which renders this narration of the work of God at Aitutaki, Atiu, Mangaia, and Mauke, particularly interesting is, that all the beneficial changes which have been effected at these islands, are the result of the labours of native Missionaries, no European Missionary having ever resided at either of them.

We now took our departure, accompanied by the teachers, with their wives and children—altogether thirty persons. The kind people of Aitutaki

loaded us with provisions; and, after commending each other to God in prayer, we took an affectionate leave of them, and hoisting our beautiful flag,* whose dove and olive-branch were emblematical both of our name and object, we spread our sails, and pursued our course, watched by the interested multitude we had left, until we appeared as a speck in the horizon, and were lost in the distance.

* This flag was made and sent to me by some kind ladies at Brighton; the ground was blue, having a large white dove, with a green olive-branch in its mouth, most beautifully executed; and the thought occurred to me at the time, that could these kind ladies have seen the *Messenger of Peace*, bearing ten native Missionaries to their sphere of labour, with the work of their own hands flying at her mast-head, it would have afforded them peculiar delight.

THE MESSENGER OF PEACE LEAVING ARUTAKI

CHAPTER XVII.

Leave Aitutaki—Savage Island — Difficulty in obtaining Intercourse—Savage Appearance of the People—Reach Tongatabu—Cordial Reception by the Wesleyan Missionaries—Account of their Labours—Arrangement entered into with them—A Sabbath at Tonga—Meet with Fauea—Productions.

In order to gain as much information as possible about the inhabitants of the group which we were intending to visit, we determined, instead of steering *direct* for the Navigators Islands, to proceed first to Tongatabu; for, while we endeavoured to repose implicit confidence on the promised protection of a faithful God, we did not deem it to be less our duty, to take every precaution for our own safety which prudence might suggest, and therefore resolved to proceed to that island, as there had been, from time immemorial, frequent intercourse between the inhabitants of the Navigators and Friendly Groups. The Wesleyan Missionaries also were labouring at Tongatabu, with great success, whom we were anxious to visit.

Having to pass an island discovered by Captain Cook, which, in consequence of the ferocious character of its inhabitants, he called *Savage Island*, we determined to touch there, and leave with them the two Aitutakian teachers, to impart the knowledge of that Gospel, by which, *savage* as they are, they will ultimately be civilized and blessed.

After a pleasant sail of five or six days, we reached the island in question, which we found to be of the second class, the altitude of its most elevated land not exceeding a hundred feet. It is neither beautiful nor romantic. The shores were iron-bound, and the rocks in most places perpendicular, with here and there a recess, by which the natives had intercourse with the sea. We observed, also, as we sailed along the coast, a number of chasms and caverns of various sizes and depths. Arriving opposite to a sandy beach, and perceiving some natives on shore, we waved a white flag, which is the signal used to obtain friendly intercourse. Instead, however, of launching their little canoes, and accepting our invitation, they waved one in return; and, on perceiving this, we immediately lowered our boat, and made for the shore; but, on approaching it, we found the natives arranged in hostile array, as if to repel an invasion. Each of them had three or four spears, with his sling, and a belt full of large stones. When they had arrived within one to two hundred yards of the reef, our natives lay upon their oars, spent a few moments in prayer, and then proceeded to the shore, making signs to the savages to lay down their weapons. This they did readily, when they perceived that there were no Europeans in the boat;* and, coming down to the

* In our first intercourse with a savage people, we seldom went in the boat ourselves; for when the heathen see that people of their own nation and colour only are there, suspicion is at once disarmed, and communication more easily opened.

extreme point of the reef, they bade our people welcome, by presenting the *utu*, or peace-offering. This custom appears to be very general among the inhabitants of the Pacific Isles, and consists in presenting to the visiter a bread-fruit, a piece of cloth, or some other article, with the sacred cocoa-nut leaf, which they call *Tapaau*, attached to it; on receiving which the stranger returns some trifle, as a token of amity, and a kind of ratification that the intercourse shall be peaceable. This ceremony having been performed, the natives launched some of their canoes, and advanced towards our vessel, but evinced by their cautious movements, and the respectful distance they kept, that they indulged the most fearful apprehensions. An old chieftain, however, was at length induced to venture into the boat, and with him they hastened to the ship. His appearance was truly terrific. He was about sixty years of age, his person tall, his cheek-bones raised and prominent, and his countenance most forbidding; his whole body was smeared with charcoal, his hair and beard were both long and grey, and the latter, plaited and twisted together, hung from his mouth like so many rats' tails. He wore no clothing, except a narrow slip of cloth around his loins, for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck the old man was most frantic in his gesticulations, leaping about from place to place, and using the most vociferous exclamations at every thing he saw. All attempts at conversation with

him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him, by fastening around his person a piece of native cloth; but, tearing it off in a rage, he threw it upon deck, and stamping upon it, exclaimed, "Am I a woman, that I should be encumbered with that stuff?" He then proceeded to give us a specimen of a war-dance, which he commenced, by poising and quivering his spear, running to and fro, leaping and vociferating, as though inspired by the spirit of wildness. Then he distorted his features most horribly, by extending his mouth, gnashing his teeth, and forcing his eyes almost out of their sockets. At length he concluded this exhibition by thrusting the whole of his long grey beard into his mouth, and gnawing it with the most savage vengeance. During the whole of the performance he kept up a loud and hideous howl.

Retaining the old chief as a hostage, our boat again approached the shore, and our people were permitted to land. The islanders gave them some food, and were friendly in their intercourse, taking care, however, to have their war weapons in readiness for a moment of exigency. A person, apparently of some importance, now arrived, and gave the teacher to understand that we had better take the vessel to another part of the island. On their return to the ship, we gave our wild guest a present, which consisted of a hatchet, a knife, a looking-glass, and a pair of scissors; none of which, however, did he appear to

prize, not knowing their use; but just as he was leaving the vessel, he caught sight of a large mother-of-pearl shell, which one of our people was handling, and springing forward, he seized it from him, and appeared, from his frantic expressions of joy, to have obtained an article of superlative value. Thus laden, he was returned to the shore, where he received the hearty congratulations of his wife and people on his happy escape from a most perilous situation.

Night coming on, we stood to sea, hoping in the morning to hold more beneficial intercourse with the degraded inhabitants of this island; but the next day also was spent in fruitless attempts to obtain it. A landing, however, was effected by the two teachers from Aitutaki, whom I had intended for this island, and some of our own people; when, after having been handled, smelt, and all but tasted, perceiving a vast multitude of natives approach, thoroughly equipped for war, they thought it advisable to return without delay to the ship; but succeeded in getting one individual on board, who represented himself as a chief of some importance, although the only badge of distinction we could discover was a few shells, and part of an old clasp-knife handle, dangling to a narrow girdle around his waist. All the men were in a state of nature, and appeared quite unconscious of any impropriety. Very few of the women were seen, for they ran away into the woods on the approach of our people. Not able, however, to

restrain their curiosity, some ventured near enough to take a peep at the strangers, as they were probably the first persons wearing European clothing they had ever seen.

The teachers from Aitutaki, with their wives, were so much discouraged and alarmed at the prospect of settling among these wretchedly degraded islanders, that they requested us to allow them to accompany their brethren from the Society Islands, to whom they would act as assistants, and with whom they were willing to labour at the Navigators or any other station. We, of course, acceded to their request, not, however, apprehending that their lives would be in danger, though, in all probability, they would have been plundered of every thing they possessed.

The only way that now remained by which we might in some degree accomplish the object of our visit, was to endeavour to induce a native or two to accompany us to the Society Islands, keep them for a short time, load them with presents of useful articles, and then restore them to their home. This we succeeded, after considerable difficulty, in effecting. As soon, however, as the youths perceived that we were losing sight of their island, they became most frantic in the expressions of their grief, tearing their hair, and howling in the most affecting manner. We had recourse to every expedient to inspire their confidence and assuage their grief, but for the first three or four days their incessant howlings were of the most heart-

rending description; we could neither induce them to eat, drink, or sleep. When animal food was offered to them they turned away with disgust, and howled most piteously; for having never seen it before, they concluded that we were cooking and eating human flesh, that we had taken them on board for the same purpose, and that when our present stock was exhausted they were to be put to death and devoured. Their fears, however, were in some measure removed on the third day, by seeing a pig killed; and from that time they gradually became more tranquil, were reconciled to their new companions, and even delighted with the prospect of seeing other countries. We were induced to be extremely cautious in our intercourse with the inhabitants of Savage Island, from having been informed that the islanders had seized a boat belonging to a vessel which had touched there a few months before, and murdered all the crew. They are certainly the most wretched and degraded of any natives I have ever seen, except the aborigines of New Holland. But this ought to increase our compassion, and also our zeal to introduce that religion which alone will be effectual in taming their ferocious dispositions, reforming their savage habits, and rendering intercourse with them safe and beneficial. Facts abundantly prove that the Gospel is the grand catholicon for healing the social, the civil, and the moral maladies of man.

On leaving Savage Island, we steered a direct course for Tongatabu, which is about 350 miles

west; a full sight of which we gained as soon as we passed Eua, a mountainous island which lay in our track. Entering the channel from the east, between the main land and a row of beautiful islets which stud and adorn the reef on the north, we steered our devious and dangerous way, amidst shoals and rocks, without pilot or chart, until we reached our destination, off the interesting Missionary settlement, *Nukualofa*, where, in July, 1830, we dropped our anchor. On reaching the shore we received a most cordial welcome from our Wesleyan brethren, Messrs. Turner and Cross, who, with their excellent wives, kindly invited us to take up our abode with them during our stay. To this we readily agreed, and were delighted with the opportunity of observing the untiring diligence with which they were prosecuting the objects of their Mission, and the encouraging prospects of success which sustained and animated them in their labours.

Early the next morning, Mr. Barff and myself accompanied Mr. Turner to the native school, which was held in the old plastered chapel, erected by those who had been converted to Christianity through the labours of our native Missionary who before had occupied the station. The progress which many had made in reading and writing was most gratifying; some of them wrote a free and intelligible hand, and numbers were employed in copying portions of the sacred Scriptures, which our Wesleyan brethren had translated into the Tonga

language. This building having become too small, the Christians were now engaged in erecting a larger one, on which the king and his party were at work when we visited it. This is a complete Tonga house, which, being encircled with reeds, and executed with great neatness, looks exceedingly well, yet is far inferior, in appearance and value, to the chapels in the Society Islands, which we plaster and whitewash with lime made from the coral rock. The site on which the building was erected, was the most elevated spot on the island, and this, with other circumstances, gave it additional interest. Tongatabu, although nearly a hundred miles in circumference, is perfectly flat; and rises only a few feet above the level of the sea. The only elevated spot is this small hill, which is not, I think, above fifty feet in height; whether natural or artificial I did not ascertain. It was the fortress to which the people of the district retired in times of war, and is particularly memorable in the annals of Tonga warfare, from the circumstance of its having been the place where the inhabitants first experienced the deadly power of the cannon ball.

In the year 1806, a privateer called the Port au Prince, was taken by the natives of the neighbouring Island of *Lefuga*, and nearly all the crew were murdered. A young man named Mariner, and a few others were spared. The arms and ammunition of this vessel fell into the hands of the natives, who, headed by Finau, the celebrated chief of the Vavau Islands, came over to Tongatabu, to engage

in a terrible battle. Mariner accompanied his friends, and had the management of the cannon committed to him. The Tonga army encamped upon the top of this hill, and intrenched themselves by digging two deep ditches around it, the earth of which, formed embankments that remain nearly perfect to the present day. Upon the top of these they erected strong reed fences, and thus fortified and intrenched, they awaited in confident security the attack of the invaders. But the action was no sooner began, than they found, to their consternation and dismay, their houses falling down upon them, their canoes, which they had taken into the intrenchment for safety, shivered to pieces, the splinters of which were killing and wounding in all directions; and their reed fences, which presented an effectual barrier against the stones and spears of their own warriors, offered no defence against the force of a cannon ball. As the circumstances of that memorable event were still fresh in our recollection, we viewed the place with feelings of peculiar interest; and I could not help contrasting the difference of the scenes which in future would be witnessed upon the top of that hill. It was here the affrighted Tongatabuans first heard the thunder of a British cannon, whose deadly operations were directed by a British subject; and I rejoiced to reflect, that on this very spot they would soon hear the still small voice of the Gospel, whose life-giving truths would be proclaimed to them by subjects of the same kingdom. It was here they experienced

the deadly power of the cannon ball, which destroyed their property, mangled their bodies, and spread horror and dismay amongst them. Here also I was delighted to think, that they would soon feel the effects of the Gospel, which, by its moral power, would elevate their character, ameliorate their miseries, and diffuse among them joy, and peace, and happiness.

On the day after our arrival at Tongatabu, we received information from Mr. Samuel Henry and others, which induced us to re-consider and re-arrange our plans. Our original intention was, to have gone to the Fiji Islands and New Hebrides, previously to visiting the Navigators group; but, from the painfully distressing accounts now received, we resolved to proceed at once to the latter.

The interesting station at which we had arrived was formerly occupied by native Missionaries, connected with the London Missionary Society, who were induced to relinquish it to the Wesleyan brethren. The circumstances which led to this, were communicated to us at a fraternal meeting, where we learned that they had received from the people an invitation, in which the native teacher himself (not being aware of any difference of sentiment among Missionaries) most cordially united. Thus our brethren had a settlement prepared for them, a commodious chapel, with the king and three or four hundred people professing Christianity, ready to treat them kindly, and receive instruction from

their lips. Mr. Turner was delighted with the circumstance, liberally rewarded the teacher, and, in conversation with us, commended in warm terms his consistency and devotedness. It was pleasing to hear such a testimony to the character of one of our native Missionaries, and most gratifying to reflect, that the labours of this devoted individual were the foundation of all that success which has since crowned the efforts of our brethren, the Wesleyan Missionaries, in these islands. At this conference also, the brethren expressed a wish, that, as the Fiji Islands were so near to Tongatabu, and politically connected with it, we should leave that field open to them, and urged upon us the extent and importance of the Navigators, on the ground that the affinity of the languages, and other circumstances, appeared to assign that group to our Mission, and the Fijis to theirs.

Feeling the great importance of keeping our spheres of labour distinct, we readily acceded to their proposition; and Mr. Barff and myself on the one part, and Mr. Turner and Mr. Cross on the other, agreed that we should occupy the Navigators Islands, and they bend their attention to the Fijis. But as we had two native Missionaries for this latter group, and as we had now an opportunity of sending them, we would do so, with a distinct understanding, that whenever Wesleyan Missionaries should arrive from England for the Fiji Islands, they should proceed, if they pleased, to the very spot where our native Missionaries were labouring.

Mr. Barff and myself both assured them that we should feel as much pleasure in being instrumental in preparing the way for the labours of their Missionaries, as for those from our own Society. And here I may just remark upon the desirableness of every Society having a distinct sphere of labour among a heathen people. Much as I should rejoice in being associated with an Episcopalian, a Baptist, or a Methodist brother, who did not attach primary importance to secondary objects, yet the interests of every Mission, especially in the earlier stages of its progress, seem to me to require another line of conduct. The natives, though comprehending but very imperfectly our objects, would at once discern a difference in the modes of worship, and their attention would of necessity be divided and distracted. Being also of an inquisitive disposition, they would demand a reason for every little deviation, which would lead to explanations, first from the one party, and then from the other, and thus evils would arise, which otherwise might never have existed. There would have been another great inconvenience, in the present instance, had we both gone to one group of islands, from the circumstance of the Wesleyan Missionaries having adopted a different orthography and alphabet, as well as different elementary and other books. I do therefore sincerely hope, that the Directors or conductors of all Missionary Societies, will be ever ready in this way, to sacrifice denominational peculiarities, to the great object of their institution.

The first Sabbath we spent at Tonga was one of much interest. At daylight, all our teachers, with the crew of the vessel, met for worship; when a sermon was addressed to them in the Tahitian language. After breakfast, we all attended the worship of the Tongatabuans. The congregation consisted of between three and four hundred people, and Mr. Turner preached to them with great fluency in the native language, which we perceived was far from being so soft and melifluous as the Tahitian. After this, the two brethren, Turner and Cross, administered the ordinance of baptism to upwards of thirty persons, men only. When native service was concluded, at the request of the brethren I preached in English to the Mission families and Europeans from the vessels. In the afternoon, Mr. Cross preached again to the natives, and then baptized about thirty females, principally the wives of those who were baptized in the morning. Towards evening, a third service was held for the benefit of the natives, when about thirty-eight couple were publicly married. As the Tongatabuans in their heathen state had several wives, the Wesleyan Missionaries required each convert to put them all away except the one who might be the object of his preference, and to whom, after they were baptized, he was publicly married. This accounts for the number of marriages solemnized on this day. They have also pursued the plan of giving Christian names to those whom they baptize. The queen they call *Mary* Tupou, and the king *Jeremiah*

Tupou. The American Missionaries at the Sandwich Islands, and the Church Missionaries of New Zealand have done the same. This appears to us the introduction of a new feature into the Polynesian language, which its genius does not admit, and to which there is nothing analogous. It may be said that many of the natives have two names, as Tupou-totai of Tongatabu, Makea-nui of Rarotonga, and a variety of others. But these are mere appendages to the name, descriptive of the office or occupation of the individual: *totai* added to Topou's name is, literally, the sailor; *nui* to Makea is, the great, answering to the appellation Necho and Epiphanes, which were appended to the names of Pharaoh, Antiochus, and others. Now we should not think of prefixing a Christian name to that of Pharaoh, and calling him Jeremiah Pharaoh, or to that of Cleopatra, and calling her Elizabeth Cleopatra, as the Missionaries to whom I have referred have done. There is also a native dignity in the name itself, which is lost when thus associated; and as the idiom of this language will not admit such an incongruous combination of terms, I do sincerely hope that all the Missionaries will use every effort to transmit it to posterity, pure, simple, and beautiful as they found it.

On the following day a circumstance of peculiar interest and importance occurred. Simple and comparatively insignificant in itself, it was one of those numerous pivots, in the arrangements of Divine Providence, upon which the most momentous events are frequently poised; one of

those little cogs in the wheels of the complicated machinery which are essential to its operations. A man came to us, and stated that he was a chief of the Navigators Islands; that he was related to the most influential families there; that he had been eleven years absent from his home, and was anxiously desirous of returning; and, having heard of our intention to convey the Gospel to his countrymen, he offered, if we would take him with us, to employ his utmost influence with his relatives, the chiefs, and with his countrymen generally, to induce them to receive the teachers kindly, and attend to their instructions. This we considered a most favourable incident; but, as so many represent themselves as of greater importance than they really are, we determined to inquire into the truth of his statements before we complied with his request, and desired him to come again to us on the following morning. As Tupou, the king, and others confirmed what he had said, and also informed us that his wife was a Christian, and that he, although not having made a public profession of Christianity, was frequent in his attendance on the means of grace, and decidedly friendly to the *lotu*,* we determined to make the best use we could of an instrument which God had thus placed at our disposal; and therefore, when he came to us the next day, we received him with respect, made him a trifling present, and informed him of our willingness to take him, with his wife and family, to his native land. He left

* A name for the new religion.

us much delighted, and went home to prepare for his journey. His name was *Fauea*. He appeared to be an active, intelligent man, and proved to us an invaluable acquisition. During the week we were much engaged in preparing and fitting boarding nettings to our vessel, which consist of nets, three or four yards deep, made of rope about the thickness of the little finger, which are fastened to upright supporters all round the vessel, to prevent the natives from coming on board.

It has been already stated that Missions were commenced simultaneously by the London Missionary Society at the Marquesan, Tahitian, and Friendly Islands. In the year 1797, Captain Wilson placed ten Missionaries at Tongatabu. These remained at their stations, without receiving any material injury from the natives, until the breaking out of a civil war, in April, 1799, when Messrs. Bowel, Gaulton, and Hooper, who appear to have been pious and devoted men, were barbarously murdered. The other Missionaries were plundered of their property, and saved their lives only by flight. After being in perilous circumstances for several months, they were delivered by a very remarkable providence. The ship Betsy, letter of marque, touched at Tahiti, having with her a Spanish prize, which Mr. Harris, one of the Missionaries, undertook to navigate to New South Wales, on the condition that Captain Clark would call at Tongatabu, to see the brethren. Finding on his arrival the dangerous situation of the Mis-

sionaries, Captain Clark very humanely offered to convey them all, free of expense, to New South Wales. Thus the Mission was abandoned.

During our stay at Tonga, we left the settlement, on one occasion, to visit the spot where our three unfortunate brethren fell, but, the distance being great, a deluging rain compelled us to return.

In our various perambulations we observed that the soil generally was very rich, and that many large tracts of land were under cultivation. The banana, and mountain plantain groves were large and numerous. The fruit of these trees forms an important part of the food of the Friendly Islanders, although they depend principally upon the yam, of which invaluable esculent they raise immense quantities; and the Tongatabuans excel all their neighbours in the cultivation of it. Still we observed large portions of land lying waste, the present number of inhabitants not requiring them; but the natives informed me that a few years before, the whole island was in a high state of cultivation, until their frequent wars, combined with successive attacks of dysentery and other diseases, had so fearfully reduced the population. It is earnestly to be hoped that, by the blessing of God on the labours of his devoted servants, all the inhabitants will soon be brought under the salutary influence of that Gospel—in the train of which, blessings of every kind will follow; for "godliness is profitable unto all things."

CHAPTER XVIII.

Hapai Islands—Volcanic Island—Escape Shipwreck—Finau's Despotism—A lamentable Account of a Native Teacher—An Account of the Introduction of Christianity at the Hapai Islands—The intrepid Conduct of the Chief—Idols hung.

After spending a fortnight most pleasantly and profitably with our kind friends, we prepared for our departure. On leaving Tongatabu we could not proceed in a direct course to the Navigators, having first to visit the Vavau Islands; to which group our colleague, Mr. Orsmond, had some time ago sent three native Missionaries. One of these removed to Tongatabu, and was made very useful there; but as the others had disgraced themselves exceedingly, Mr. Platt (who succeeded Mr. Orsmond) selected one of their brethren to supply their place. As Mrs. Cross was in delicate health, and it was thought that a voyage might be beneficial to her, Mr. Cross expressed a wish that himself and Mrs. C. might accompany us to the Hapai Islands; and as we should pass them in our way to Vavau we felt much pleasure in acceding to their request.

We cannot take leave of Tongatabu without acknowledging the kindness shown to us by our Missionary brethren and their wives. From Tupou, the

king, also, we received great attention ; for the vessel had not been long at anchor, before he sent a messenger to request that all the teachers and their wives might be allowed to take up their residence with him. This they did, and were gratuitously supplied by him with every necessary during the whole of our stay at Tongatabu. He also made us a present of two fine pigs, and some yams. The teachers' wives, all of whom were well dressed in European clothing, and wore bonnets manufactured by themselves from native materials, had attracted considerable notice ; and, at the special request of the queen, they made her one of similar shape and materials, and began immediately to instruct her and her female attendants in the art. By uniting their efforts, the queen's bonnet was completed before the Sabbath ; and, for the first time in her life, she appeared at worship in European costume, presenting a most striking contrast to the awkward half-dress of her countrywomen. Some few months afterwards I received a letter from Mr. Turner, wherein he informed me that the females had much improved in the art of making bonnets, and had generally adopted the practice of wearing them.

On the morning after our departure from Tongatabu, we saw two islands of considerable height, in the vicinity of which were several of those detached reefs, which render this part of the ocean exceedingly dangerous in thick and stormy weather. As we approached, we saw heavy clouds of smoke

ascending from the burning mountain of Tofua, which the natives called *Koe afi a Devolo.* "The Devil's fire." But our attention was too much engaged with the numerous reefs and islets which presented a barrier in every direction, to regard any other object, until some fishermen pointed out to us an opening between two islands. Through this we steered, congratulating ourselves on our escape, and after sailing at a rapid rate, for several hours, and passing a number of small islets, we descried the island of Lefuga, and entertained the pleasing prospect of dropping anchor in an hour or two near to the residence of Mr. Thomas, when in a moment, we were thrown into the utmost consternation, by finding ourselves again involved amongst reefs, sunken rocks, small islands, and sand banks, more numerous and dangerous than those from which we were rescued before. These stretching out before us, prevented our proceeding. Unfortunately, our pilot had directed us to take the wrong channel, but as we had still two or three hours daylight and a strong wind, by manœuvring and tacking about till eight o'clock in the evening we at last extricated ourselves, to the no small relief of all on board, and succeeded in reaching an anchorage. Early the next morning, we sailed for Lefuga, and met Mr. Thomas on the beach, ready to welcome us to the hospitalities of his house. On landing with Mr. and Mrs. Cross, we were happy to find that a great work was going on among the people. We were also informed that Finau, the chief of the

Vavau Islands, with many of his people, was at Lefuga. This was agreeable news, as his presence would prevent the necessity of our visiting that group.

From the boat, Mr. Thomas conducted us to the residence of the chief Taufaahau, who received us with much ceremony and treated us with great respect. On being informed who we were, and what was the object of our visit, he expressed himself delighted to see us. We next waited upon Finau, accompanied by Messrs. Thomas and Cross, who kindly acted as our interpreters. He wore no badge of royalty of any description, and being of low stature, dark complexion, and forbidding aspect, his appearance furnished no indication of his rank. When led into his presence, we found his majesty and many of his chiefs amusing themselves with a favourite game, which consisted of throwing a large spear into the air, so that it might fall perpendicularly, and pierce the top of a post of soft wood set up for the purpose. In this Finau appeared to excel. As soon, however, as he saw us, he laid down his spear and came toward us, and when told by Mr. Thomas whom we were, he conducted us to his temporary abode, which was a hut made of cocoa-nut leaves, standing in front of twenty or thirty others of similar construction. The whole party then sat down, Finau being surrounded by his chiefs, when he was informed that we were Missionaries, and that having laboured for many years in

the Tahitian and Society Islands, the inhabitants of which had derived great advantage from our instructions, we were desirous of imparting to him and his people the same benefits, and for this purpose had sent, some few years ago, three persons to the Island of Vavau; but having learned, with much grief, that two of these had disgraced their profession by returning to the evil practices which in their own island they had abandoned, we had now with us an individual whose character had been tried, and who we hoped would prove a blessing to him and his people. We wished, therefore, to know whether he was willing to receive him, and submit to his instructions. The chief listened with great attention, and replied by saying, that the persons who were formerly sent, endeavoured to instruct him and his people, but they would not be taught; when the teachers, finding all their efforts ineffectual, ceased to make them, and at length became like themselves. As to receiving the new teacher, he said, he would speak his sentiments freely, and not deceive us. If he was placed at Vavau, he would protect him, but he would neither embrace Christianity himself, nor allow his people: for he would put to death the very first person, man, woman, or child, who did so. We did not think it desirable to argue the point with this imperious chieftain, but contented ourselves with expressing our sorrow that he should so resolutely oppose that which would have proved so great a blessing; and added that we should pray to God on his behalf,

who had power to subdue his spirit, and means at his command to induce him to change his mind on so important a subject.

On inquiry, we ascertained that the general conduct of Finau had been in accordance with his terrible threat. Many of the Vavauans, (among whom were some of the principal chiefs,) anxious to be instructed in the principles of Christianity, had left their wives and families, their houses and plantations, and had come to reside at Lefuga, to enjoy the advantages of Mr. Thomas's instructions. Here we found them in a state of comparative poverty and dependence; greatly preferring this to the renunciation of Christianity, between which and a cruel death at the murderous hand of their despotic chieftain, there would have been no alternative, had they returned to Vavau. We ourselves were eye-witnesses of the unrestrained tyranny which Finau exercised over his people. While at Lefuga, we sent for Taute, the only survivor of the three teachers, but Finau, not being willing that we should speak to the unfortunate man except in his presence, remained with us during the interview. The poor unhappy creature came to us, pale and trembling, dressed like the heathen among whom he was living. His appearance excited our deepest sympathy, and for a time he was overcome. As soon as his feelings subsided a little, he gave us a most interesting account of Porapora, who, grieved with his conduct, and that of his companion, had removed to Tongatabu, where his labours had been exceedingly

useful, and his death very happy. Zorababela, his other colleague, had died in his sins at Vavau. We then referred to his own awful condition, which he acknowledged, and said that he was truly miserable, that he knew he was lost, and could not entertain a hope of salvation. Wishing to reclaim this wanderer, we offered to take him home, and urged him to accompany us; to which he replied, that he had a wife and child whom he could not leave, and he knew that the chief would not allow him to go. For some time Finau was silent, but no sooner did he perceive that our conversation was producing a favourable impression upon the unfortunate backslider than he spoke to him very sternly, and threatened him with severe penalties if he listened any longer to our exhortations, or altered his conduct in consequence of them.

After this interview with Finau, we returned home with Messrs. Thomas and Cross, to consult upon our proceedings with reference to Vavau; when, after a little consideration, we determined not to leave the teacher at that station, but to take him with us to the Navigators Islands, where the field was more extensive and the prospects were so encouraging. We were reconciled to this disappointment by the consideration, that the excellent and judicious Mr. Thomas was in the vicinity, to take advantage of the first opportunity that offered; beside which, he had under instruction a number of Vavauans, who were anxiously desirous of conveying to their perishing and deluded coun-

trymen the knowledge and blessings of the Gospel, and who would enter the door immediately, if, in the providence of God, it should be thrown open to them. We spent the evening very pleasantly and profitably, in conversation with our brethren, and their excellent wives, upon the difficulties, duties, and encouragements of a Missionary life. During this intercourse they informed us, that nearly a hundred persons had become candidates for the ordinance of baptism, and were then under a course of instruction, preparatory to its administration; and that many others were waiting till the great festival, then in preparation, was over, when they intended to make a more decided profession of religion. A considerable number attended the schools daily, and had made great progress in reading and writing. We united most cordially with our friends, in acknowledgments to the Author of all our mercies, for the success which had attended their labours, and for the pleasing and extensive prospects of usefulness open before them. The fields were literally white unto the harvest.

The wind being favourable we determined to take advantage of it; and on the following morning we prepared for our departure.

As the introduction of Christianity to this group of islands was attended with circumstances of peculiar interest, a brief notice of them may be acceptable. The HAPAI group, of which Lefuga is the principal, is a cluster of between thirty and forty small coralline islands, eighteen or twenty of

which are inhabited, and subject to the authority of one principal chief, named *Taufaahau*. When we saw him he was about thirty years of age, of most noble appearance and commanding aspect; with a countenance expressive of the superior discernment, great decision, and undaunted resolution, which, in a very extraordinary degree, distinguished and adorned his character. Having heard of the progress and effects of Christianity at Tongatabu, he determined to visit that island, and form his own judgment of the new religion. From his youth, we were told, that this truly wonderful man had despised the whole system of idol worship. But when he visited Tongatabu, he resolved to abandon at once the gods of his forefathers, and place himself under Christian instruction. He therefore solicited Mr. Thomas to accompany him to the Hapai Islands; but as it was thought desirable by his brethren that the chief should give some proof of his sincerity, before Mr. Thomas removed to so great a distance, they agreed to send, in the first instance, a native convert, named Peter, on the condition, that should the chief remain stedfast, perform his promises, and after a specified time send a war-canoe to fetch Mr. and Mrs. Thomas, they would then accede to his request.

Taufaahau returned to his dominions, and immediately commenced the work of destruction upon the gods and the maraes. Having effected this at his own island, he proceeded through the group, exhorting and persuading the chiefs and inhabitants

to follow his example. His efforts were successful in all the islands, with the exception of three or four; the chiefs and people of which were exceedingly indignant at such impious innovations, and resolved, if possible, to counteract the effects of his unprecedented conduct. For this purpose, they determined to celebrate a great festival, in honour of the gods whom the chief was then desecrating; and accordingly sent their fishermen to catch turtle and other sacred fish. Taufaahau, resolving to anticipate and neutralize this movement, drove a large herd of pigs into the sacred inclosure, converted a most beautiful little temple, which stood in the middle of it, into a sleeping apartment for his female servants, and suspended the gods by the neck to the rafters of the house in which they had been adored! The idolaters, ignorant of his proceedings, came, with great ceremony, attended by their priests, to present their offerings, and found, to their astonishment, a number of voracious pigs, ready to devour any thing they had to offer, and the gods, disrobed of their apparel, hanging in degradation, like so many condemned criminals. They retired from the spectacle with great indignation; but as they were comparatively few, and knew the character of the man with whom they had to contend, their rage spent itself like the foaming billow when it dashes upon the shore. The chief conducted us into this once sacred spot, the area of which did not exceed half an acre, and was adorned by several beautiful cordia, Barringtonia,

and other trees; it also contained three houses, which were converted into dwellings for his * female attendants. Of these the middle house was the smallest, but it was the most complete and beautiful that could have been erected with their means and materials, and surpassed any structure I had seen in the Pacific. I expressed my surprise to the chief, that they should bestow such immense labour in preparing so beautiful a residence for such worthless objects. "It is true," he replied, "they are worthless, they are pieces of wood, they are devils; but we were formerly in the dark: it is only lately that our hearts have been made light in the knowledge of the true God." On observing five goddesses hanging by the neck, I requested this intrepid chief to give me one of them, which he immediately cut down and presented to me. I have brought it to England, with the very string

* Females were looked upon as so polluting, that they were never allowed to enter the sacred precincts; and even the presence of the pigs in the inclosure was not considered so dreadful a desecration as that of women.

around its neck by which it was hung; and I prize it the more highly, because it was one of the trophies of the moral conquests of the Gospel, achieved by Christians of another denomination. It shows us, that God does not intend to convert the world by any *one* section of his church; but by whomsoever the Gospel is preached in simplicity and godly sincerity, the stamp of his gracious approbation will be impressed in the success which will crown their laborious and devoted efforts.

After this truly wonderful man had given such indubitable proofs of his sincerity, he despatched a large war-canoe to Tonga, to fetch the devoted Mr. and Mrs. Thomas; who, committing themselves to the gracious protection of Him by whose love they were constrained, took an affectionate leave of their brethren, stepped on board the canoe, and cheerfully consented to dwell alone, at a distance of 200 miles from their brethren, and among a people just emerging from barbarism. It is to my mind a most interesting consideration, that the Missionary who was to publish to them the glad tidings of peace, was conveyed in a vessel which had often been laden with sanguinary warriors, whom it had carried to the deadly conflict.

Shortly after Mr. Thomas's arrival, Finau, having heard with deep regret that his relative Taufaahau had renounced the religion of his fathers, selected one of his largest and best war-canoes, and sent it by one of his priests, as a present, to induce him to return to the worship of the gods, to which this

noble-spirited chief thus replied, "Tell Finau, that I thank him for his present. You may, however, drag it upon the beach, and cut it up, it will make excellent firewood;" by which he intimated that however much he valued the canoe, he considered it as so much fuel, if the price by which it was to become his, was to be a renunciation of the Gospel, and a return to the worship he despised. By such means, this interesting chieftain has gained, through the blessing of God upon his wise and resolute conduct, a most complete victory over the superstitions of his people.

As no chapel had been erected, the chief had given the largest building in the island to be used for that purpose, and although it would accommodate several hundred persons, Mr. Thomas informed us, that the number which attended on the Sabbath preceding our arrival was so great as not only to fill the house, but also to form a large circle around it. The building was formerly devoted to their dances and other amusements: the drums, and other instruments of merriment, were still hanging in all directions about the house.

At the time of our arrival at Lefuga, the natives were about to hold a most singular marriage ceremony, for which preparations had been making upwards of twelve months. People from all the adjacent islands were convened. Finau also, with a large retinue, had come from Vavau; so that a formidable fleet of large double canoes, most tastefully decorated with feathers and shells, was

anchored in state off the settlement. Several others of equal dimensions had left Tonga the day before we sailed; but as they had, native-like, loitered on the way, to get a turtle in one place and a pig in another, we had arrived and sailed again, before they reached their destination. The preparations for this feast were certainly very great. In one enclosure which we passed, we saw at least a hundred large hogs! and in all parts of the settlement numbers of immense turtle were waiting the day of destruction. On the arrival of Finau and his followers, from Vavau, seventy hogs, ten large turtle, and a thousand yams were baked for them. This was intended only as a small repast to commence with. A luncheon upon the same scale was in readiness for the Tonga party when they should arrive. The occasion of this feast was remarkable. Some time before, Taufaahau had a beautiful young woman, a sister of Finau's wife, presented to him. They had been living together for several months, although no marriage ceremony had been performed; for the formal celebration of marriage does not take place until months after it has been consummated. In the present instance, however, the chief had determined to repudiate her, and send her home. But as this would have been deemed disgraceful to the wife, unless the marriage ceremony had first been performed, and as all such affairs are interwoven with the politics of the surrounding islands, the chief had determined to counteract every ill feeling, by the honour he would confer

in the magnitude of his preparations. We visited the young woman upon whose account these arrangements were made. She appeared about nineteen years of age, of fine person, handsome features, and agreeable manners. A pleasing pensiveness was apparent in her looks and general deportment; for the prospect of the marriage feast appeared to have excited in her mind feelings the opposite of those generally evinced by the animated countenances of English ladies, on the eve of keeping the marriage festival.

Polygamy prevailed to a great degree in the whole of the Friendly Islands: and in order to overcome the evil, and show his people a good example, this man of master mind put away all his wives, and remained single for a considerable time; and when the desired effect was produced, he selected one, to whom he was publicly married. He has maintained a most decided and consistent profession of Christianity, ever since he embraced it, and at the present moment is one of the best and most efficient local preachers in the Mission. But the last, though not the least display of noble-mindedness and Christian principle, was the circumstance of his emancipating all his slaves. This he did, in consequence of having heard from the Missionaries *that slavery was inconsistent with Christianity.* I have been the more minute in these observations, because I admire the man, or rather, the grace of God in him.

CHAPTER XIX.

Sail for the Navigators—Fauea expresses his Fears about Tamafainga—Reach Savaii—Astonishment of the Natives at seeing Europeans—Tamafainga killed—Character of Fauea—Intercourse with the Natives—Most favourable Reception—The War—Malietoa—The Author's narrow Escape.

We now again bent our course for the Navigators or Samoa Islands. Fauea, the chief, was in high spirits, from the prospect of speedily seeing his home, from which he had been so long absent; yet there appeared an expression of great anxiety in his countenance. We had not been long at sea, when he came and sat himself down by my side, and said that he had been thinking of the great work before us, and although he had no doubt but that the chiefs would gladly receive us, and the common people all readily attend to Christian instruction, yet there was a person there, called Tamafainga, and if *he* opposed us, he feared that our progress would be impeded. I asked him who this Tamafainga was; when he informed me that he was the man in whom the *spirit* of the gods dwelt; that he was the terror of all the inhabitants; and that, if he forbade it, the people universally would be afraid to place themselves under our instruction. This was rather discouraging information; we had, however, no alternative but to

proceed, looking to God alone for guidance, protection, and success. We glided pleasantly along for some little time, with a fair wind; but it soon became adverse, and we encountered, for forty-eight hours, a most furious storm, which rent our sails, and crippled us exceedingly. An influenza also broke out among our people, which laid aside nearly all on board; and it was not until the seventh day after leaving Lefuga, in the month of August, 1830, that the cloud-capped mountains of the beautiful Island of Savaii, which is the largest of the Navigators group, were descried. As the wind still blew furiously, and all our people were ill, we determined, if possible, to find an anchorage, and ran to the leeward side of the island for the purpose; but could not succeed. As soon, however, as we neared the shore, a number of natives came off to us in their canoes, of whom Fauea asked a variety of questions, to all of which he received satisfactory answers. At length, with a tremulous voice, as if afraid to hear the reply, he said, "And where is *Tamafainga?*" "Oh!" shouted the people, with evident delight, "He is dead, he is dead! He was killed only about ten or twelve days ago!" Frantic with joy at this unexpected intelligence, Fauea leaped about the vessel, and ran towards me, shouting, "*Ua mate le Devolo, ua mate le Devolo;*" "The devil is dead, the devil is dead! our work is done: the devil is dead!!" Astonished at this singular exclamation, I inquired what he meant? when he replied, "The

obstacle we dreaded is removed: Tamafainga is dead; they have killed him: the people now will all receive the lotu." On hearing this we could not be otherwise than deeply affected with the seasonable interposition of a gracious Providence; and we were encouraged to hope that the time to favour the people, yea, the set time, was come. And here appears to me the most remarkable feature in this providence. Had this individual been put to death a month or two prior to our arrival, time would have been afforded for the chiefs of the various districts and islands to have met, and nominated a successor, who, from the nature of his office, would of necessity have opposed our designs; but as he had been killed only a few days, the time had not been sufficient to convene a meeting, and consequently there was no person in possession of that important office.

From this intercourse we were convinced that Fauea was really a chief; for his countrymen addressed him as such, the common people kissed his hands, and the chiefs saluted him by rubbing noses.

Finding ourselves sixty or eighty miles to leeward of the residence of Malietoa, the principal chief of the settlement which we intended to make our head-quarters, we had to beat against a very strong wind; and on Sabbath-day, being thoroughly exhausted, our people all ill, and our sails much torn, we determined, if possible, to find an anchorage; and, for that purpose, sailed into several bays, but

without success. At length we thought we had succeeded, and dropped our anchor, hoping to enjoy a quiet night, to rest ourselves and our sick people, and after employing a day or two in repairing the damages which the vessel had sustained in the gale, to prosecute our voyage. As soon as the anchor was dropped a number of natives came off to us, bringing with them females, and articles for barter. Fauea informed them that, as ours was *e vaa lotu*, a praying ship, women would not be received; and that, as it was *le aso sa*, a sacred day, they must bring off food, and other articles for sale, in the morning. This was to them extraordinary information. Fauea, however, gave them to understand who we were, and what was the object of our visit; and having gathered them in a circle around him, on the quarter-deck of our little ship, he informed them of the number of islands which had become Christian, naming Tahiti, Rarotonga, Tongatabu, and others; and then specified some of the advantages which the inhabitants of those islands were deriving from the introduction of this new religion; —to all which they listened with great interest, and expressed considerable pleasure at the prospect of being instructed, especially if by so doing an end would be put to their fearful wars. "Can the religion of these wonderful *papalangis* * be any thing but wise and good?" said our friend to his naked countrymen, who by this time had filled the deck, and who, with outstretched necks and gaping

* Foreigners.

mouths, were eagerly catching the words as they fell from his lips: "Let us look at *them*, and then look at *ourselves;* their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain; their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waist; they have clothes upon their very feet, while ours are like the dogs';—and then look at their axes, their scissors, and their other property, how rich they are!" They all appeared to understand and appreciate this reasoning, and gazed on us with great interest and surprise. Some of them then began to examine the different parts of our dress, when, not meeting with any repulse, one pulled off my shoe. Startled at the appearance of the foot with the stocking on, he whispered to Fauea, "What extraordinary people these *papalangis* are; they have no toes as we have!" "Oh!" said our facetious friend, "did I not tell you that they had clothes upon their feet? feel them, and you will find that they have toes as well as ourselves." On finding out the secret, he was exceeding delighted, and began chattering away to his countrymen about the wonderful discovery he had made. All of them then came round us, and in a moment the other shoe was off, and both my own feet and those of my excellent brother underwent a thorough examination.

After coming to an anchor, we had sent the teachers, their wives and families, with all our sick people on shore. The chief of the bay received

them with kindness, and supplied them with some food. A crowd, greater than that which surrounded *us*, collected about *them*, and the wife of Fauea was equally diligent with her husband in describing to the natives the wonders she had seen, and the value of the religion now brought to their islands. When the food was spread out, she stood up herself, and asked a blessing in an audible voice, in the presence of the assembled multitude. In the midst of all this interesting work, our vessel dragged her anchor, and we were driven to sea, with about forty fathoms of chain out, so that we were compelled, most reluctantly, to send the boat immediately and bring our people off again. After several hours of hard labour, we succeeded in hoisting in both chain and anchor.

As the wind moderated during the night, we made considerable progress, and on Tuesday morning we found ourselves in the straits, between two of the largest and most beautiful islands we had yet beheld, having on the one side Savaii, being two hundred and fifty miles in circumference, and on the other, Upolu, which is about two hundred. At the mouth of the straits, which are six or eight miles wide, are two small islands. One of these, called Aborima, is a huge rock, about two miles in circumference, and two or three hundred feet in height; the other, a beautiful little spot, called Manono, is the residence of chiefs, and distinguished persons. It is exceedingly fertile, and clothed with the richest verdure; but as I propose to give a geographical description

of all the islands of this group in the account of my next voyage, I shall abstain from further remarks on that subject in this part of my narrative.

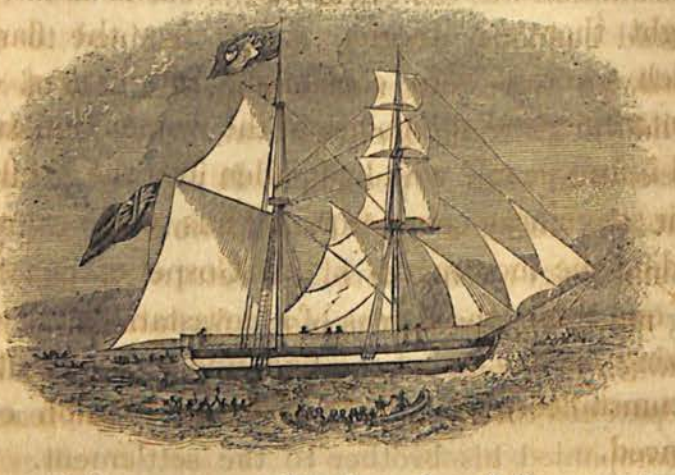
By ten o'clock, we reached the settlement of Sapapalii, where we intended to commence our labours, and to which Fauea belonged. In all our conversations with that individual, we were impressed with his intelligence, shrewdness, and good sense, but never more so than on the morning we arrived at the place of our destination, when he led us to a private part of the vessel, and requested us to desire the teachers, not to commence their labours among his countrymen by condemning their canoe races, their dances, and other amusements, to which they were much attached, lest, in the very onset, they should conceive a dislike to the religion which imposed such restraints. "Tell them," said he, "to be diligent in teaching the people, to make them *wise*, and then their hearts will be afraid, and they themselves will put away that which is evil. Let the 'Word' prevail, and get a firm hold upon them, and then we may with safety adopt measures, which at first would prove injurious." Thus we were constrained to admire the goodness of God, in providentially bringing to us an individual, whose character and connexions so admirably fitted him to advance the objects we had in view.

Our vessel was soon surrounded by canoes, and the deck crowded with natives, who were so agile, that they climbed, like monkeys, over our boarding

nettings, although these were ten feet in depth. At length we welcomed on board *Tama le langi*, son of the skies, the brother of Malietoa, the principal chief of Sapapalii, and relative of Fauea. After the usual salutations, we requested Fauea to state to his relative the object of our visit, and also our wish immediately to land our people, with their wives and families, many of whom were suffering severely from long confinement in the vessel. A consultation was then held by the chiefs as to what should be done, when it was determined to send forthwith a messenger to Upolu, the seat of war, to inform Malietoa of our arrival, and to request his presence as soon as possible. It was also arranged that the teachers and Fauea should accompany Tamalelangi to the shore, and return on the following morning, if every thing was favourable, for their families and property. A canoe was accordingly despatched to Upolu for Malietoa, and the teachers accompanied his brother to the settlement. The pleasing prospect of accomplishing the object of our voyage, excited feelings of the liveliest gratitude, and we followed our friends with fervent prayer that God would graciously allow us to realize all the bright anticipations, which the occurrences of that eventful day had led us to indulge.

An interesting incident occurred in the course of the day, which gave us rather an exalted idea of the character of the people. Tamalelangi, and his brother, not knowing who we were, had brought off some pigs, bananas, and cocoa-nuts for sale; but,

on seeing his relative Fauea, and on being informed of the kindness he had received from us, and the object of our visit, he ordered the pigs, with every thing in his canoes, to be arranged on the deck, and then presenting them to us, stated, that had they known us, they should not have brought off any thing for sale; and that in the morning they would bring a more abundant supply. Every canoe around the ship followed his example.



Our wishes were realized, and a full reward for all our perplexity, anxiety, and toil was granted, when, early on the following morning, the teachers returned from the shore, accompanied by the noble young chief, and about fifty canoes. They gave us the most flattering account of their reception, and seemed elated beyond measure with the prospect of success. In about two hours, the eight teachers, five women, and ten children, took their property with them, and left the vessel grateful and rejoicing. The poor heathen were as much delighted as them-

selves. Thus auspiciously, in the month of August, 1830, was this important Mission commenced.

As we were expecting Malietoa from Upolu, we could not accompany the teachers, but promised to come on shore, either in the evening or on the following morning. While we were engaged in lading the canoes, our attention was arrested, by observing the mountains on the opposite shore enveloped in flames and smoke; and when we inquired the cause of it, were informed, that a battle had been fought that very morning, and that the flames which we saw were consuming the houses, the plantations, and the bodies of the women, children, and infirm people who had fallen into the hands of their sanguinary conquerors. Thus, while we were landing the messengers of the Gospel of peace on the one shore, the flames of a devastating war were blazing on the opposite; and under these striking circumstances, was this interesting Mission commenced.

This disastrous war was occasioned by the death of Tamafainga; for although all parties heartily rejoiced at the event, yet, as he was related to the most influential families in the islands, they were bound, by the custom of the country, to avenge it. Several skirmishes had already taken place, and a general and terrible encounter was expected in a few days. It appeared that the people of Upolu, wearied with the outrages and oppressions of this tyrannical monster, whose rapacious grasp neither wives, daughters, nor property escaped, who had

power of life and death, and who was actually worshipped as a god, had waylaid and murdered him.

About four o'clock in the afternoon, in a heavy shower of rain, the celebrated old chieftain Malietoa arrived. He appeared about sixty-five years of age, stout, active, and of commanding aspect. Fauea saluted him with the greatest possible respect, bowing sufficiently low to kiss his feet, and making his child kiss even the soles of his feet. He was immediately invited into the cabin; and having no clothing except the girdle of ti leaves, worn by the people generally, and being excessively cold and wet, we gave him a large piece of Tahitian cloth, in which he wrapped himself, and with which he appeared much pleased. We then stated our object to him. With this he professed to be highly delighted, and said that he had heard of the lotu, and being desirous of instruction, was truly glad that we had come to impart it. We expressed our deep regret at finding him engaged in so sanguinary a war, and inquired whether these differences could not be settled amicably, and the dreadful contest terminated. He replied, that as a person related to himself, and to all the principal chiefs had been killed, they must avenge his death; and that if he left the war unfinished, and his enemies unsubdued, he should be degraded in the estimation of his countrymen as long as he lived; but he promised that he would take care there should be no more war after the present; and that as soon as it was terminated he

would come and place himself under the instruction of the teachers. He informed us, that he had met the enemy early in the morning, when an encounter ensued, in which he drove the opposing party into the mountains, burnt their houses, and desolated their plantations, the destructive blaze of which we had seen, while, assisted by Tamalelangi, we were landing the Missionaries on the opposite shore. How differently were these two brothers employed at the same moment—the one with his ferocious warriors, dealing misery and destruction upon the objects of their savage vengeance—the other, with his delighted people, conveying, to their shores, with expressions of frantic joy, those who would teach them the principles, and impart to them the blessings of the Gospel of peace! We advanced every argument we could command, to induce the old chieftain to make peace, but he persisted in declaring that he could not do otherwise than prosecute the war, until he had conquered his enemies. We then made him a present of two strings of large blue beads, which the natives prize above every other article, an axe, a chisel, a knife, and some Tahitian cloth, after which he took his leave, promising to come off in the morning, with his largest and best canoe, to convey us on shore.

While Malietoa was on board, a circumstance occurred, which, from that moment to the present, I have never thought of, but with mingled feelings of horror and gratitude. The natives, heathen like, had surrounded our vessel, with great clamour,

and, climbing over the boarding-nettings, very soon filled the ship. This had excited in the young man I had as captain, some apprehension, and, unknown to me, he loaded a small brass blunderbuss with eight bullets, and returned it to its usual place. The old chief perceiving this weapon, and thinking it would materially assist him in the conquest of his enemies, took it down, and began to examine it. He cocked it, with its muzzle directed towards myself, and was just about to pull the trigger, when John Wright, our interpreter, said, "Stop, perhaps it is loaded." At this moment the captain rushed from the deck into the cabin, and exclaimed, "Oh, Sir, you have nearly been blown to atoms! why did you let the chief touch that blunderbuss; I have just loaded it with eight bullets!" Thus have I been preserved from dangers and from death, by sea and by land, some designed and some otherwise: but both from the one and the other has a gracious Providence protected me.

During the night our vessel was drifted by the current to a distance from the settlement so considerable, that in the morning we were entirely out of sight, and Malietoa could not, in consequence, perform his promise of fetching us. Supposing the distance not above ten or twelve miles, and it being a dead calm, we determined to go on shore in our own boat. But we erred in our estimate; and although we left the vessel at between nine and ten o'clock in the morning, it was past eight in the evening when we landed. Providen-

tially, it remained calm until we were within two or three miles of the shore, or we could not have reached it, as all our crew were ill. Mr. Barff and myself were compelled to tug at the oar during several hours; besides which, in the severe gale we had encountered, something had fallen upon the boat, and made her so leaky, that it was with difficulty we could keep her above water. Being seen from the shore before sunset, Malietoa despatched a canoe to our assistance, which conducted us to the landing-place. An immense crowd had assembled to witness, I believe, the very first Englishmen who set foot upon their shores. What an advantage it would have been to the pagan aborigines of every country, if the first civilized beings by whom they were visited, had gone on the same errand of mercy, and conveyed to them the same blessings which it was our object to impart to this interesting people!

The scene which presented itself on our landing was unique, and most remarkable. The natives had kindled a large fire to serve as a beacon, and multitudes had supplied themselves with torches of dry cocoa-nut, and other leaves, to conduct us to the chief's dwelling. A passage was opened for us through the dense crowd, who were kept in order by a sort of native police, armed with spears and clubs, and stationed there for the purpose; and though we compassionated the unlucky sufferers, we were not a little amused to witness the severe blows which were occasionally dealt out by these officials,

upon the thick craniums of those who transgressed their orders. In the meantime, some were busily employed in supplying the fire, some in conveying various articles from the boat, others in carrying them to our lodgings, whilst a crowd, anxious to testify their good feeling, as soon as orders were given, rushed into the water to haul up the boat. The majority, however, had enough to do to gaze upon the wonderful strangers, and for this purpose they climbed the cocoa-nut and other trees, upon the trunks and branches of which they were seen in clusters, by the red glare of the fire and the torches, peeping with glistening eyes and wondering look, from amongst the rich dark foliage which surrounded them.

In these circumstances we proceeded to pay our respects to Malietoa. Mr. Barff and myself had each a guard of honour, nor did we meet again until we arrived at the chief's residence. The natives vied with each other to show us every possible attention, some by carrying flambeaux, while others with their formidable weapons kept all intruders at a respectful distance. As we were walking along, having intimated to the young chief that I was exceedingly fatigued from labouring the whole of the day in the boat, he uttered something to his people, and, in an instant, a number of stout fellows seized me, some by my legs, and others by my arms, one placing his hand under my body, another, unable to obtain so large a space, poking a finger against me, and thus, sprawling at full length upon their extended arms and hands, I was carried a distance

of half a mile, and deposited safely and carefully in the presence of the chief, and his principal wife, who, seated on a fine mat, received us with all the etiquette of heathen royalty. A beautiful mat having been spread for us, we squatted down upon it, and stated to his majesty, that we had not come to transact business with him then, but simply to pay our respects before we retired to rest. He expressed himself pleased to see us, gave us a cordial welcome to the shores of Savaii, and requested that we would take up our abode at his house; but, as our people were so unwell, and our stay would be short, we begged to be allowed, while we remained, to reside with them. On going from the house of Malietoa to that allotted by his brother for the residence of the teachers, we passed a dancing-house, in which a number of performers were entertaining a large company of spectators. On looking in, we observed two persons drumming on an instrument formed of a mat wound tight round a framework of reeds, and six young men, and two young women, jumping about with great violence, and making motions with their hands and feet in time with the drummers, while others contributed to the rude harmony, by singing a song in honour of the arrival of "the two great English chiefs." We saw nothing bordering upon indecency in the performance, which, however, required so much exertion, that the bodies of both the males and females were streaming with perspiration.

On arriving at the teachers' residence, we were

grieved to find most of them suffering from influenza. Two of these we bled, and administered to others such medicines as we thought would afford them relief. They were delighted with the treatment they had received from the people generally, and with the circumstance that although their property had been distributed in many different canoes, and conveyed from them by various hands, not a single article was missing. At first, indeed, the teachers had endured considerable apprehension about their children, some of whom were not brought to them until several hours after their arrival. Upon inquiry, however, they found, that those natives who had been so fortunate as to obtain a child to bring on shore, instead of carrying it direct to its parents, first took it to their own residence, killed a pig, prepared an oven of food, gave the child a thorough good "feeding" of the best they could procure, and having kept it as long as they dared, they brought it to the anxious parents. All this was most delightful intelligence, and our hearts must have been insensible indeed, if it had not excited feelings of the liveliest gratitude.

The teachers' wives prepared for us a cup of tea, the very first ever made on the island of Savaii, and after family prayer, they screened off an apartment with native cloth, where we stretched our weary limbs upon our mats, and using a bundle of dried grass for a pillow, closed our eyes in sleep, thankful to God for having prospered our way far beyond our most sanguine expectations.

CHAPTER XX.

An interesting Meeting—Interchange of Presents—Ceremonies observed on the Occasion—A Display of noble Feeling between the two Brothers—A newly purchased Bride—Marriage Ceremony—Female Degradation—Matetau—His Person—His desire for a Missionary—Remarks—Fauea's Character.

MALIETOA, being anxious that four of the teachers should take up their abode with him, had sent repeated messages on the preceding day to that effect; to which our people replied, that as we were expected on shore very shortly, they wished to defer a removal until we arrived. On being informed of this, we determined to place four of the teachers under his care, and to give the others in charge to his brother, who brought them on shore. Having made this arrangement, we thought it advisable to divide the present we intended to make into two equal parts: the one for the elder, the other for the younger brother. This consisted of one red and one white shirt, six or eight yards of English print, three axes, three hatchets, a few strings of sky blue beads, some knives, two or three pairs of scissors, a few small looking-glasses, hammers, chisels, gimlets, fish-hooks, and some nails. Every thing being prepared, we proceeded to the chief's large dancing-house, where we found a great concourse of people waiting to witness this

important interview with *le alii papalangi*, or the English kings.

On our arrival being announced, Malietoa sent two of his own daughters to spread mats for us to sit upon. They were fine looking young women, about eighteen and twenty years of age, wearing a beautiful mat about the waist, a wreath of flowers as a head-dress, and a string of blue beads around the neck. The upper part of their person was uncovered, and anointed rather profusely with scented cocoa-nut oil.

As soon as we had taken our seats, Malietoa made his appearance, bringing in his hands two beautiful mats, and a large piece of native cloth, one end of which was wrapped round him, and the other formed a train, which an elderly female bore lightly from the ground. Having placed these, with the usual ceremony, at my feet, he returned, and shortly after came in the same manner, and laid similar articles at the feet of my colleague. He then took his seat opposite to us, the people having formed a circle around us; and, in the first place, we thanked him for his present, but added, that to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that they should remain, and whether he would allow his people to be instructed? He replied, that he was truly thankful

to us for coming, and that he would receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way? To this he made answer, "I and my people must now go over to Upolu to the war; but immediately after my return I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the mean time, this house* is yours, as a temporary place in which to teach and worship; and when we come from the war we will erect any building you may require, and all the people who remain at home can come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ."

After these assurances, we informed the chief that we should place our people under the special protection of himself and his brother, and expected that he would preserve the teachers' wives from insult, and their property from pillage. This both of them most readily promised to do. Malietoa then requested that four of the teachers might be directed to come and reside with him, and the others to remain with his brother; and, having promptly consented to this, he pointed out two houses which he intended to present to them for their residence, and said, if they desired it, they could have another. We then informed him that

* The house in which we were assembled, and which was the largest building in the settlement, was a kind of public property, in which all business was transacted, and their dances and amusements of various kinds performed.

either Mr. Barff or myself would endeavour to visit them again in ten or twelve months, and, if we found that he had fulfilled his promises, English Missionaries would come to carry on the work, which those now settled among them might commence.

We then desired one of our people to open a basket, and place before the two chiefs the articles we had brought as a present. The scene that followed both amused and delighted us; for, as soon as the articles were laid out, the chief took up first an axe, and, placing it upon his head, exclaimed, "*Taafetai le toi tele;*" "Thank you for this large axe;" and, observing the same ceremony with every other article, he concluded by saying, "Thank you for all, thank you for all." He then said that, delighted as he was with his valuable present, he thought far more of us than of our gift; that though he was always a great man, yet he felt himself a greater man that day than ever he was before, because two great English chiefs had come to form his acquaintance, and bring him good. "This," continued the delighted chieftain, "is the happiest day of my life, and I rejoice that I have lived to see it. In future I shall consider ourselves and you as *ainga tasi*, one family, and hope you will do the same."

Just at this moment our attention was arrested by an incident, in which a nobleness of feeling was displayed by the two chiefs that gave us an exalted idea of their general character, and such as we

could scarcely have expected to find among a people who had been represented as in so savage a state. After our presents were laid before Malietoa and his brother Tumalelangi, the latter examined the articles minutely, took out a knife and gave it to his son, and a looking-glass and a pair of scissors for each of his wives; when, having replaced the whole of the other articles in the basket, he laid them down, in the presence of his elder brother, Malietoa, and said, "I was not aware that a distinct present would have been given to me. I expected that all would have been yours. Allow me, therefore, to pass all over to you; you are my elder brother, and I shall be pleased at receiving whatever you think well to give me." Malietoa was evidently gratified with this mark of respect shown to him in the presence of such an assemblage; but, with a noble disinterestedness, equal to that evinced by his brother, he replied, "No, brother; these *alii papalangi*, English kings, have given it to you; it is all yours, and you must keep it."

At the close of this important and interesting interview, Malietoa informed his people, who had been gazing with wonder upon the novel proceedings, that a large quantity of valuable property had been given to him, and that the English chiefs, to whom he was indebted for it, would want something to eat on their return: "for," said he, "there are no pigs running about upon the sea, neither is there any bread-fruit growing there." Upon hearing this, the whole company instantly arose and scampered

away; and in about an hour they returned, bringing with them fifteen pigs of various sizes, with a large quantity of bread-fruit, yams, and other vegetables; the whole of which the chief presented to us, and observed, that it would have been much more, but for the war, during which every thing was quickly consumed. Immediately after this, he sent for the teachers, four of whom, with their wives and families, took up their residence with him; the other four remained with his brother.

We spent the evening of the day with the teachers in prayer and conversation, and were much pleased with the spirit they evinced. We endeavoured to impress upon them the advantage of being of one heart and one mind in their great work, particularly cautioning them against little petty jealousies, and every thing that had the appearance of two parties. We advised them, if the chiefs wished to build two places of worship, to use every effort to induce them to unite in erecting one only, in some central spot; but should they persist in having two, we recommended them to assist in the building of both, and to interchange every Sabbath-day in conducting the worship, that nothing having the semblance of opposite interests, or identification with either party, might be apparent. They all saw the propriety of this advice, and promised to act in accordance with it. This cannot be impressed too powerfully upon the minds of Missionaries. Those petty jealousies, which sometimes exist in the hearts of truly good men, are much to

be deplored; they mar their comfort, and are as a millstone around the neck of their usefulness.

Gratified with the events of the day, and thankful to God for having so abundantly prospered our undertaking, we once more stretched our weary limbs upon our mats; but our rest was much disturbed by a company of warriors, who had just arrived from some other parts of the island, and who kept up a rude and noisy dance, to still ruder music, during the whole of the night.

Early the next morning, Malietoa sent a messenger, requesting us to come to his house. We immediately obeyed the summons, and found his majesty seated upon the pavement, which surrounded his residence. A mat being spread for us, we sat down, and inquired the business for which we were summoned; when he replied, that having been informed that our water-casks were empty, as it would be inconvenient to fill them at his settlement, where there was no safe anchorage, he wished to acquaint us that there was a fine harbour at Upolu, where we could obtain, with ease, as much water as we required. We thanked him for his information; but intimated that, as it was the seat of war, we might be exposed to danger from both parties, for at the islands with which we were acquainted it was a common thing to strip a friend of all that he possessed, to prevent his property from falling into the hands of his enemies, and this also might be their practice. He replied, there was no danger, and that he himself would go

to protect us, and assist in procuring all that we wanted, but that we must wait a day or two, as he could not possibly accompany us immediately. It being rather an unusual thing with natives to have any very pressing engagements to prevent their prompt attention to any object they had in view, we were anxious to learn the cause of the delay; when we were informed that he had sent some axes, and other things which we had given him, and purchased a handsome young wife, who had just arrived, and that the ceremony of marriage was now about to commence. A group of women, seated under the shade of a noble tree, which stood at a short distance from the house, chaunted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa-nut oil, and tinged partially with a rouge prepared from the turmeric root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chaunters, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each

other in single file, and chaunting as they came the praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles, on the fine mats with which the dancing-house was spread for the occasion, and then interchanged positions with slow and graceful movements both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration, except the absence of every thing indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old and unlovely. I prayed that, by the blessing of God upon our labours, the day might speedily arrive, when these interesting females should be elevated from this terrible degradation, and, by the

benign influence of Christianity, be raised to the dignity of companionship with their husbands, and occupy that station in the social and domestic circle which the females of Tahiti, Rarotonga, and other islands, have attained since the introduction of the Gospel.

As I purpose at the conclusion of the Narrative to give a geographical description of the islands, together with an account of some of the remarkable usages of the people, I shall defer noticing many other interesting incidents, which occurred at this period, till I come to speak upon those topics.

Having now accomplished all we could, we thought of our beloved wives and children at home, and prepared for our departure. After commending our friends to the gracious protection of God, and supplicating his special blessing upon their labours, we walked down to the beach, accompanied by the teachers, their wives and children, who wept bitterly at parting from us. Some of them had been members of our churches eight or ten years, had acted consistently, and had thus proved themselves worthy of our esteem. Many hundreds also of the natives crowded round us, by all of whom we were treated with the greatest possible respect, and these rent the air with their affectionate salutations, exclaiming, *Ole alofa i le alii*, "Great is our affection for you English chiefs."

Matetau, the chief of the neighbouring Island of Manono, having come to see us, we were desirous of showing him respect by making him a present,

and therefore requested him to accompany us to the vessel. He was described as equal in rank, and superior in war to Malietoa. This we could easily believe, for he was one of the largest and most powerful men I ever saw. His muscular and bony frame brought forcibly to our minds those of ancient fame, "the shaft of whose spear was like the weaver's beam." Men of ordinary size would be as grasshoppers in his hand. This chief spent a day and a night with us, and was exceedingly urgent that we should give him a teacher, and pressed his claim by assuring me that he would feed him, and place himself under his instruction, and make all his people do the same. Having no teacher left, I satisfied him by promising that on my next visit, I would bring him one; but as he had observed, by way of inducing me to do so, that he would *make* his people place themselves under his instruction, I thought it advisable at once to tell him, that he must not *force* them, contrary to their own wishes, but having set them the example *himself*, and exhorted them to follow it, then to leave them to their own convictions and inclinations; but the employment of any kind of coercion to induce men to become Christians, was contrary to the principles of our religion.

Arriving off the beautiful little island of Manono, we presented our gigantic guest with two axes, two hatchets, four knives, two pair of scissors, a small looking-glass, and some blue beads, on receiving which, he seized us by the head, gave us a hearty

rub with his nose, leaped hastily into his canoe, and sailed away, highly delighted with his present, and not less so with the prospect of having a teacher to instruct him. By the unexpected return of his canoe, we perceived that the reason of his hasty departure was to express his gratitude by bringing us some food for our long voyage. While Matetau was on board the second time, we perceived the canoe of Malietoa paddling toward us, on the prow of which was seated the newly purchased bride. We instantly backed our sails, and waited the approach of the illustrious pair. On coming on board, Malietoa informed us that he was going to the war, which he would conclude as soon as possible, and return to Sapapalii, and that he was taking his new wife with him, lest she should run away home again during his absence, in which case he should have to re-purchase her.

The meeting again of these two chiefs on board our vessel, relieved us from great perplexity, for the influenza, with which our people had all been so dreadfully afflicted, had proved fatal to one of our number, who was then lying dead. Being so near land, we did not like to bury the body in the sea, and we were apprehensive of taking it to the shore, lest should any disease break out among the natives, it might be attributed to this circumstance, and excite their superstitious fears. On stating to the chiefs our perplexity, Malietoa relieved us, by proposing to convey the corpse to a small island, about half a mile from the main land, and have it interred there.

The person had who died was deformed, and we have invariably found that severe colds and influenza are particularly fatal to such people. He had been in my employ for several years, and I have good reason to believe, that, although of a hasty temper, he both knew and loved the truth. I regretted not being with him in his last hours, that I might have known the state of his mind, and administered to him the consolations of the Gospel. It is, however, a matter of joy and satisfaction to every child of God to be assured, that neither his own eternal felicity nor that of departed friends depends upon a happy death, but upon a holy life!

Having thus given a brief and hasty account of the principal events which occurred during our first voyage to the Navigators or Samoa Islands, it may neither be uninteresting nor unprofitable to pause, and erect an Ebenezer of praise to that God who protected our lives, directed our course, and opened before us so "great and effectual a door:" thus permitting us to realize more than the full accomplishment of our most sanguine expectations! We scarcely expected to secure any more than a safe and peaceable settlement for our teachers; and even that had not been obtained on the first visit at any other islands where Missionaries had been previously established. In some places, indeed, the teachers landed at the peril of their lives; and in almost all the Hervey Islands, they were plundered and ill used; while here, they were welcomed with open arms, both by chiefs and people, who vied

with each other in expressions of kindness and delight! Instead of losing their property, four excellent dwellings were given to them, and the very best and largest house in the settlement was set apart for public worship and instruction. In addition to this, we ourselves were permitted to land in safety, and to live amongst the people, not only without molestation and dread, but distinguished by every mark of their attention and respect, and importuned by neighbouring chiefs to furnish them also with Missionaries. Thus auspiciously was this interesting and important Mission commenced, through the merciful interposition of an over-ruling Providence, who is pleased to make use of human instrumentality in accomplishing his mightiest works. No doubt much of this success was attributable, under God, to Fauea, with whom we met so providentially, and who was so admirably adapted to further our important embassy. His relationship to the principal chiefs was a circumstance of no small moment, for it was almost certain that had we not met with him, we should not have gone to the place we did, and of course should not have known Malietoa. He was a man of great decision, and not easily diverted from his purpose. Having once expressed my fear lest Malietoa and his countrymen should not receive the teachers, he replied: "If they do not receive them kindly and treat them well, I will go to a strange land and die there." Fauea also possessed such soundness of judgment and fluency of speech

as would rivet the attention of listening multitudes for hours together, and always secure him the victory in a dispute. After reaching his home, he and his wife were constantly engaged in describing the triumphs of the Gospel at Tongatabu, where Tupou, the greatest chief in the island, had embraced it, and at the Haapai Islands, where all the people had become Christians. Facts, so well attested and so forcibly described, had immense weight with the natives. Of this we had an interesting proof. When they were told by him, that those who had embraced this religion, could communicate their thoughts to each other at a distance, and while residing even at a remote island, they flocked to the teachers' houses to learn this mysterious art, many of them coming eight or ten times each day, to be taught their letters.

We considered that Fauea's wife possessed more principle than her husband, who was an ambitious and aspiring man, and evidently promoted our designs, chiefly on account of the temporal advantages which would result from the introduction of Christianity among his people. He had also penetration enough to see that his family would be raised in the estimation of his countrymen, by forming an intimacy with *English chiefs;* and that his own name would be transmitted to posterity as the person who conducted the Missionaries to their islands. But whatever his motives and character might have been, his zealous and unceasing endeavours eminently forwarded our designs. All these

circumstances considered, we cannot but conclude, that, in first going to Tongatabu, we were led by an unerring hand, and that our meeting unexpectedly with such an efficient assistant as Fauea, was a remarkable and interesting intimation of Providence that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come. There are two little words in our language which I always admired, *try*, and *trust*. You know not what you *can* or *cannot* effect, until you *try*; and if you make your trials in the exercise of *trust* in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated!

CHAPTER XXI.

Compelled by contrary Wind to leave Savage Island—Arrival at Rarotonga —Visit to Arorangi—Beauty of the Settlement—Arrival at Rurutu —Incidents there —Arrival at Tahiti—Visit to Afareaitu—Meeting there —Vara's character and death—Me—The Warrior and the Drop of Blood.

Leaving the Samoa group, we directed our course to Savage Island, for the purpose of landing the two young men whom we had taken away, and who, though now reconciled to us, were exceedingly anxious to return. Very favourable impressions had been made on one of them, but the other resisted every attempt to instruct him. Much to our discomfit, we were so baffled by calms and light winds, that we were a fortnight in sailing three hundred miles! In consequence of this unexpected detention, our provisions and water began to run short, and having to perform a voyage of eighteen hundred miles against the prevailing wind, we were compelled to take advantage of a favourable breeze which sprang up, and abandon our intention of visiting Savage Island.

The two youths were a little disappointed at not being conveyed home, but when I informed them that, by accompanying us to Raiatea, they would receive some valuable presents, they readily acceded to our proposal.

A few months after our return home, the Messenger of Peace was engaged to convey Mr. and Mrs. Crook and family to New South Wales, and the two youths were committed to their care, and by them safely landed on the shores of their own benighted island. As I had no opportunity of visiting them again previous to my embarkation for England, I am not aware of the effect their visit has produced upon their savage countrymen.

Hoping that our favourable wind would continue, we steered for Rarotonga, which we happily reached in seven days, having sailed in that time a distance of eight hundred miles due east! an extraordinary occurrence in those latitudes, where the trade wind, with few variations, prevails from the eastward. On arriving off Arorangi, the settlement of which Papeiha had the charge, we passed close to the shore, and were truly glad to perceive, from the multitude assembled on the sandy beach to greet us as we passed, that "the plague was stayed." The neat white cottages that peeped at us through the banana and other trees as we glided along, together with the spacious chapel in the centre of the settlement, presented a most delightful and animated scene. Passing swiftly on we reached Avarua about four o'clock in the afternoon, where we came safely to anchor, and on landing were met by my excellent brother Mr. Buzacott, the king, and a multitude of people, who, with joy beaming on their countenances, were waiting to welcome us to their shores. On inquiring about that terrible disease

which was raging with such awful fatality when we last visited them, they replied, "Oh, you carried it away with you, for we began to recover immediately after your visit, and Rarotonga is again Rarotonga;" and then they leaped about and shouted for joy. I was truly glad to find that they were busily employed in subduing the weeds, and in restoring their island again to its previous beautiful order. Makea and the people generally were inexpressibly delighted at hearing that I had found *Manuka*, the island, it will be recollected, from which, according to their tradition, came the great and mighty Karika, the progenitor of the present Makea family.

We spent two or three such happy days with our brethren and their kind people, that the toils and dangers of our voyage were entirely forgotten. A few interesting incidents also occurred, which I shall briefly notice.

In passing from Avarua to Ngatangiia, our old friend Buteve, the cripple, seated himself on his stone chair by the way side, and on seeing us approach, he crawled upon his knees into the middle of the path, and talked in lively terms of the goodness of God in "stilling the raging tempest." He informed us, that on one occasion, when an armed party were passing by, he crawled out, and placing himself in their front, said to them, "Friends, why do ye desire war in the peaceful reign of Jesus, the Son of God? Had we not enough of that when we were Satanees? Return to your habitations, and cease, by your turbulent spirits, to disturb the peace

and comfort which the Gospel has introduced amongst us." "Instead of listening to me," said Buteve, "they called me names, and brandished their spears. I told them that they might spear me, but that they could not spear God, who could conquer them when he pleased; and this," added the cripple, "he has now most effectually done. Our own wickedness brought this terrible judgment upon us, but having repented of our folly, God has heard our prayers, rebuked the disease, and Rarotonga is again Rarotonga."

Having received a pressing request from Papeiha, the teacher, and Tinomana, the chief, to visit their station, although anxious to return home, we felt that it would be unkind not to gratify them, and certainly we were well repaid for the sacrifice. The site of this newly formed settlement was an extensive plot of flat land, stretching from the sea to the mountains. The houses stood several hundred yards from the beach, and were protected from the glare of the sea by the rich foliage of rows of large Barringtonia and other trees which girt the shore. The settlement was about a mile in length, and perfectly straight, with a wide road down the middle; on either side of which were rows of the tufted-top ti tree, whose delicate and beautiful blossoms, hanging beneath their plume-crested tops, afforded an agreeable shade, and rendered the walk delightful. The cottages of the natives were built in regular lines, about fifty yards from the border of this broad pathway, and about the same distance from each other. The chapel and

school-house stand in the centre of the settlement; and by their prominence, both in size and situation, the natives would appear to express the high value they attach to the means of religious instruction. Every house has doors and venetian windows, which are painted partly with a lamp-black, procured from the candle-nut, and partly with red ochre or other preparations. The contrast between these and the snowy whiteness of the coral lime gives the whole a chaste and animated appearance; and as the houses are all new, and of nearly equal dimensions, the settlement possesses a uniformity which is seldom found among the South Sea islanders. The portion of ground between the pathway and the house is either tastefully laid out and planted as a garden, or strewed with black and white pebbles, which gives to the whole an air of neatness and respectability creditable alike to their ingenuity and industry.

Having spent a day most delightfully with these kind-hearted people, we returned to Avarua, and took our departure, rejoicing that the wind had permitted us to call at Rarotonga, and witness the pleasing contrast between the sickness, death, and dejection, which prevailed when we last visited the island, and the health, prosperity, and happiness by which they had been succeeded.

As the wind continued fair we called at Mangaia and Rurutu.* At the latter island we were in-

* I have not spoken of any of my visits to Rimatara, a beautiful little island, about seventy miles west of Rurutu. We first heard of it from Auura; and Christianity being established at Rurutu, we succeeded in im-

formed that Punah the teacher, with his wife and family, and several natives, had left for Raiatea, six months before, in a large boat, which he had built for the purpose; but as they had not reached it prior to our sailing, we concluded that they were lost at sea. We were gratified to find, that ever since their teachers left them, this interesting people had continued to observe all their religious services, and that Auura the chief officiated as minister; and it was a delightful proof of their religious principle, that, although without a guide, they had also kept up their Missionary prayer-meetings and anniversaries. During the previous year they had contributed seven hundred and fifty bamboos of cocoa-nut oil to the Society. While here we several times preached to the people, many of whom we baptized, with their households. They were unanimous in their request that I would bring them another teacher, with a pious and intelligent wife, saying that one-handed people were very good, but that two-handed people were much better; and I regretted exceedingly that I was not able to send them one before I left the islands.

Leaving Rurutu, we reached Tahiti, a distance of three hundred and fifty miles, in forty-eight hours! It is worthy of special notice, that after

parting the same blessing to the inhabitants of Rimatara. My esteemed colleagues, Messrs. Threlkeld and Orsmond, were the first Europeans who visited it.—As Mr. Threlkeld has been most grossly libelled and misrepresented in New South Wales, I feel much pleasure in stating that he was my coadjutor for seven years; and from the intimate intercourse which subsisted between us, I can confidently assert that a more worthy and devoted Missionary no Society ever had, and a man of more inflexible integrity and honourable principle is rarely to be met with.

the fair wind sprang up, two hundred miles west of Savage Island, we sailed, in the short space of fifteen days, a distance of about seventeen or eighteen hundred miles to the *eastward*—an instance perhaps unparalleled in the history of tropical navigation. On arriving at Tahiti we were cordially welcomed by our brethren, who, having heard of numerous shipwrecks since we sailed, had entertained serious apprehensions on our account. Their fears, however, were now removed, and they were delighted to hear of the success of our enterprise.

As soon as our friends at Aimeo heard of our being at Tahiti, we received from Mr. Orsmond's station, the following letter:—

Afareaitu, September 2nd, 1830.

DEAR FRIENDS, WILLIAMU AND MITI PAPU,*

May the blessing of the true God attend you, and of Jesus Christ our Saviour. By the goodness of our Father, we have the prospect of meeting again. God has led you out to heathen islands, and brought you back in safety. His goodness never fails. This is a little speech to you two, in which all the brethren of Afareaitu unite. Inform us about the islands where you have left our two brethren, Hatai and Faaruea. May all our hearts be *one* in extending the knowledge of the good name of Jesus. We rejoice that the deep has not swallowed you up, as it has done some others, and that you have not been ill-treated by people in the lands of darkness, as others have been. The power of God has preserved you. Let us be more diligent than ever, brethren, in endeavouring to dispel the darkness from heathen lands: let them see the bright light. May the powerful

* Messrs. Williams and Barff.

hand of God soon pluck up every poisonous plant of heathenism, that our prayer may be speedily realized, "Thy kingdom come."

This is our little request: come and make known to us fully all the particulars of your journey, that our hearts may be made *warm*. We wish to see your faces; but if you cannot come, write to us as much as you can. That is all we have to say. May great blessing attend you two, through Jesus Christ.

THE BRETHREN AT AFAREAITU.

Desirous of gratifying these friends, we went over to Aimeo, and spent a most delightful afternoon and evening with them. After Mr. Barff and myself had stated the interesting particulars of our voyage, at a meeting convened for the purpose, Vara, the venerable chief of the station, arose and said, that although he was generally dumb, he was now compelled to speak, for his heart was warmed within him, and he lamented exceedingly that he was not a young man, to go on such an errand of mercy. He thought he was never more delighted than during the time he was listening to our statements: and then, addressing himself to us and his beloved Missionary, Mr. Orsmond, he added, "Do not despise these islands because their inhabitants are not so numerous as those of the Navigators and other groups, but take great care of these churches, and let them supply brethren to bear the news of salvation to more populous lands." This was almost the last meeting that Vara ever attended, for he was then suffering under the illness by which, soon after, he was called to his rest. This chief was a delightful instance of the power of the

Gospel. In the time of their ignorance he was a procurer of human sacrifices, and on one occasion Pomare sent to him an order to obtain one immediately. Vara was rather at a loss to satisfy this imperious demand; and on going in search of a victim, his own little brother followed him at a distance, and cried after him. As soon as he saw him, he turned round, struck his head with a stone, killed him, and, having put him into a large basket made of cocoa-nut leaves, sent him to Pomare. When his mother bewailed the death of her child, and charged him with cruelty for killing his brother, he abused her, and said, "Is not the favour of the gods, the pleasure of the king, and the security of our possessions, worth more than that little fool of a brother?—better lose him than the government of our district!" How affectingly correct is the scriptural representation of man in a heathen state, "without natural affection, implacable, unmerciful." Another office held by Vara was to rally dispirited warriors; and many a night has he walked from house to house, to rouse the savage spirit of the people by assuring them, on the authority of a pretended communication from some god, of their success in an approaching battle. But this implacable and unmerciful heathen became a humble and devoted Christian, and to the day of his death he adorned his profession. He received Christian baptism from the hands of our venerable and highly esteemed brother Missionary, Mr. Henry, but was for many years a member of the

church under the care of Mr. Orsmond. Vara's eyes being bad, he could not learn to read; but having been in the habit of treasuring in his memory passages of Scripture, he had obtained a correct and extensive knowledge of the great and essential doctrines of the Gospel. He was visited many times in his dying moments by Mr. Orsmond, whose account of his death I will here subjoin:—

"On seeing that his end was fast approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and with tears of pleasure sparkling in his eyes, he exclaimed, 'Oh, no, no, no. What! can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.'

"I said, 'Tell me on what you found your hopes of future blessedness?' He replied, 'I have been very wicked, but a great king from the other side of the skies sent his ambassadors with terms of peace. We could not tell, for many years, what these ambassadors wanted. At length Pomare obtained a victory, and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. *The blood of Jesus is my foundation.* I grieve that all my children do not love him. Had they known the misery we endured in the reign of the devil, they would gladly take the Gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns.'

"A little time after, I asked him if he was afraid to die, when, with almost youthful energy he replied, 'No, no. The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good pilot to guide me, and a good haven to receive me. My outside man and my inside man differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.' Will he not through eternity sing hallelujahs to God and the Lamb, because of the South Sea Mission?"

After having remained a Sabbath with our beloved friends Mr. and Mrs. Simpson, we sailed for Huahine, where Mrs. Williams and Mrs. Platt were spending a few days with Mrs. Barff, anxiously waiting our arrival. It is superfluous to add that it was a happy meeting. Safe and happy ourselves, our joy was complete when we found our wives and families in health, and our stations in prosperity. Thus terminated this important voyage, the blessed results of which, will I believe, be as valuable as the soul and as enduring as eternity.

On arriving at Raiatea, a scene not very dissimilar to that I have just related, came under my immediate observation. In my own church was an old blind warrior, called *Me*. He had been the terror of all the inhabitants of Raiatea, and the neighbouring islands; but in the last battle which was fought before Christianity was embraced, he received a blow which destroyed his sight.

A few years after my settlement at Raiatea, Me was brought under the influence of the Gospel, and when our church was formed, he was among the first members admitted. His diligence in attending the house of God was remarkable, whither he was guided by some kind friend, who would take one end of his stick while he held the other. The most respectable females in the settlement thought this no disgrace, and I have frequently seen principal chiefs, and the king himself, leading him in this way to chapel. Although blind, he attended our adult schools at six o'clock in the morning, and by

repeating and carefully treasuring up what kind friends read to him, he obtained a great familiarity with the truths of the New Testament. And here I may observe that the natives generally are exceedingly kind to blind and aged people, in reading to them portions of Scripture which they are desirous of retaining, and I do not know a more interesting scene than is presented at times in our adult schools. Here you will see a pious female, surrounded by three or four of her own sex, decrepid with age, to whom she is reading and explaining some important passages in the word of God;—there you may observe a principal chief or his wife engaged in the same way. In one place you would find a little boy, in another an interesting little girl, seated among old warriors, and either teaching them the alphabet, instructing them in spelling, or reading over some portions of Scripture. On the first Sabbath after my return I missed old Me; and not receiving the hearty grasp of congratulation from him to which I was accustomed, I inquired of the deacons where he was, when they informed me that he was exceedingly ill, and not expected to survive. I determined, therefore, to visit him immediately. On reaching the place of his residence, I found him lying in a little hut, detached from the dwelling-house, and on entering it, I addressed him by saying, "Me, I am sorry to find you so ill." Recognising my voice, he exclaimed "Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died

before your return." My first inquiry related to the manner in which he was supplied with food; for in their heathen state, as soon as old or infirm persons become a burden to their friends, they were put to death in a most barbarous manner. Under the pretence of carrying the victim of their cruelty to a stream of water to bathe, his relations would hurl him into a hole previously dug for the purpose, and then throw a heap of stones upon the body. Even for a considerable time after Christianity was embraced, we found it necessary, when visiting the sick and afflicted, to make strict inquiry as to the attention they received. In reply to my question, Me stated that at times he suffered much from hunger: I said, "How so? You have your own plantations;" for, although blind, he was diligent in the cultivation of sweet potatoes and bananas. "Yes," he said, "but as soon as I was taken ill, the people with whom I lived seized my ground, and I am at times exceedingly in want." I asked him why he had not complained to the chief, or to some of the Christian brethren who visited him, and his affecting reply was, "I feared lest the people should call me a talebearer, and speak evil of my religion, and I thought I would rather suffer hunger or death than give them occasion to do so." I then inquired what brethren visited him in his affliction to read and pray with him. Naming several, he added, "they do not come so often as I could wish, yet I am not lonely, for I have frequent visits from God;—God and I were talking together when you came in."

"Well," I said, "and what were you talking about?" "I was praying to depart and to be with Christ, which is far better," was his reply. Having intimated that I thought his sickness would terminate in death, I wished him to tell me what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh," he replied, "I have been in great trouble this morning, but I am happy now. I saw an immense mountain with precipitous sides, up which I endeavoured to climb, but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall upon that mountain, and in a moment it was dissolved." Wishing to obtain his own ideas of what had been presented to his imagination, I said, "This was certainly a strange sight, what construction do you put upon it?" After expressing his surprise that I should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it, was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt, and such exalted views of the efficacy of the Saviour's blood, and that although the eyes of his body were blind, he could, with the "*eye of his heart*," see such a glorious sight. He then went on to state, that the various sermons he had heard were now his companions in

solitude, and the source of his comfort in affliction. On saying, at the close of the interview, that I would go home and prepare some medicine for him, which might afford him ease, he replied, "I will drink it, because you say I must, but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world." In my subsequent visits, I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview, he quoted many precious passages of Scripture; and having exclaimed with energy, "Oh death, where is thy sting!" his voice faltered, his eyes became fixed, his hands dropped, and his spirit departed to be with that Saviour, one drop of whose blood had melted away the mountain of his guilt. Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying as I went that my end might be like his.

CHAPTER XXII.

Distresses at Raiatea—Tamatoa—His Character and Death—Sail again for Rarotonga—New Chapel—Beautiful Appearance of the Settlement—Makea's Generosity—Ancient Usages revived—The Effects of a Discourse—A Hurricane—Mrs. Buzacott's Distress—Mrs. Williams's narrow Escape—A Thousand Houses Destroyed—The Island Devastated.

THE following year, 1831, spent at my own station, was one of distress and anxiety; but as the details would fill a volume, I must content myself with a bare notice of the leading events of that period. Fenuapeho, the chief of the neighbouring island, having been lost at sea, the government devolved upon Tapoa, the grandson of a terrible warrior of that name, an inveterate enemy of Christianity; the circumstances of whose death, which occurred at a critical period, I have narrated at page 71. On his attaining the sovereignty, the exiles from all the Islands, together with the disaffected, and a few restless-spirited old warriors, rallied round this young chief, intoxicated him with ideas of his greatness, and represented to him that, by a desperate effort, he might depose the reigning family, make himself chief of all the Leeward Islands, and be as renowned as his grandfather. Every effort was made that kindness could suggest, or ingenuity devise, to induce him and his followers to desist from their obstinate and ruinous course, but in

vain; and a collision between the parties appeared inevitable. The anxiety and agitation occasioned by these distressing circumstances so preyed upon the mind of our chief, Tamatoa, who was already enfeebled by age, that they accelerated his death.

There were some circumstances in the life of this celebrated chieftain which, although a digression, may be introduced here with propriety. He was the patriarch of royalty in the Society Islands, his eldest daughter having the government of Huahine, and his grand-daughter being the present queen of Tahiti. He was a remarkably fine man, being six feet eleven inches in height. Respecting his Christian consistency different opinions have been expressed; but, for my own part, I confidently hope that he was a subject of Divine grace. I will, however, relate a few particulars of his history, and leave the reader to draw his own conclusion. In his heathen state he was worshipped as a god, and to him the eye of the human victim was presented before the body was carried to the marae. When visited by the Deputation, Mr. Bennet requested me to ask him, which, of all the crimes he had committed, lay heaviest upon his mind; and, after some hesitation, he replied—that of allowing himself to be worshipped as a god, when he knew that he was but a man. Before he was brought under the influence of the Gospel, he was much addicted to the use of the intoxicating juice of the kava root, which appears to produce a narcotic effect, so peculiar that the slightest

noise is exceedingly distracting to persons under its influence. Immediately it was known that the king had been drinking, the women ceased to beat their cloth, and all sounds in the immediate vicinity were to be hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumbering fit which had been induced by the stupifying draught. It appears that he was exceedingly desperate while in a state of intoxication, and that on the slightest disturbance he would seize a club, spear, or any other weapon, rush out of the house, and wreak his vengeance on friend or foe, man, woman, or child, whom he might happen to meet. In this way several persons had fallen victims to his ferocity. On such occasions his look and manner must indeed have been terrible. The flashing fury of his eye, the curl of his thick lip, the lowering aspect of his brow, together with the growling tone of his voice, and the violent gestures of his herculean frame, were calculated to strike the stoutest heart with terror. Once, when thus aroused, he rushed out of his dwelling, and not being able to find a weapon, he struck an unoffending person such a violent blow with his fist that he knocked his eye out, and mutilated his own hand so much that he lost, in consequence, the first and second bones of his forefinger. After ardent spirits were introduced by vessels from England and America, he became exceedingly addicted to this new method of intoxication, and when under their

influence, was equally violent and terrible. Thus he continued till he embraced the Gospel; but then he made a solemn vow to Jehovah that he would never again, to the day of his death, taste either the one or the other. I knew him intimately for fifteen years, and I am convinced that he kept his vow most sacredly. The effect of his example upon the people was exceedingly beneficial; for while the stations of my brethren were suffering severely from this poison of the soul as well as the body, we were entirely free from it, and during the abovementioned period of fifteen years I saw but one or two persons in a state of intoxication. Tamatoa was constant in his attendance at an adult school; and, at six o'clock in the morning, he always took his seat on my right hand, read his verse in rotation with others of the class, and always evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the catechetical exercises, the prayer meetings, and the more public ordinances of God's house, his seat was always occupied. He certainly delighted in receiving Christian instruction, and invariably encouraged whatever was calculated to promote the civil and religious improvement of his people.

I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, who was to succeed him, his daughter, and the chiefs assembled on the mournful occasion, to be firm in

their attachment to the *Gospel,* to maintain the *Laws,* and to be kind to their *Missionary.* Extending his withered arms to me, he exclaimed, "My dear friend, how long we have laboured together in this good cause! nothing has ever separated us; now death is doing what nothing else has done, but 'who shall separate us from the love of Christ?'"

Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater!

With such facts as these before us, illustrating the moral power, and the transforming influence of the Gospel, what reflecting or benevolent individual can be indifferent to its propagation!

The death of Tamatoa, instead of producing a favourable impression upon the minds of the opposite party, strengthened their determination to persist in their unreasonable demands, and for months I was racked with anxiety to ascertain the path of duty. I wished much to have remained at Raiatea, until these differences had been adjusted, but other circumstances rendered this impossible. My brethren, Pitman and Buzacott, had agreed to translate the New Testament with me into the Rarotonga dialect, and as each had accomplished his portion, it was necessary that we should spend a few months together in revising and perfecting the whole, prior to my embarkation for England. The time also for visiting the out stations, especially the Navigators Islands, had arrived, and as the

period of Mrs. Williams's confinement was approaching, and she had lost so many children at Raiatea, she hoped by a change of place and scene, to be spared the distress of consigning a seventh sweet babe to a premature grave. The vessel also required considerable repairs, and as the stores sent by the kind friends in England had arrived, I was supplied with every article to complete her outfit.

For these reasons, on the 21st of September, 1831, we again sailed for Rarotonga. We reached it in safety, after a pleasant voyage of six or seven days, and found the Mission families in good health, but much in want of the supplies we were conveying to them.

The improvements effected by the people's diligence, since our former visit, were so many and interesting, that the settlement at Avarua surpassed in order and neatness any other of our Missionary stations. A new chapel had been erected, of considerable elevation, and superior construction, having at each end porticos, which were approached by flights of steps of hewn coral. The school-house, which was about a hundred feet in length, stood by its side, and both it and the chapel were encircled by a neat stone wall. In front, and at equal distances, some toa or casuarina trees reared their stately heads, through the graceful foliage of which, the snow-white buildings presented themselves, and at the back were two houses larger than the generality of those which composed the settlement, surrounded also with stone walls and

having spacious gardens in front. These were the dwellings of the chief and Missionary. The pathways through the gardens to the houses were strewed with white coral and black pebbles, and you were shaded from the piercing rays of the sun by the ti trees and bananas, which were planted on either side. Stretching away to the right and left for at least a mile in each direction, we saw the neat white cottages of the natives, built on the same plan as those of the chief and Missionary, but on a smaller scale. A wide pathway ran through the middle of the settlement, on either side of which stood the native dwellings; these, with their windows and doors neatly painted, and with front gardens tastily laid out, and well stocked with flowers and shrubs, gave to the whole scene an air of comfort and respectability.

Having to address the people, I took for my text, Psalm cxxvi. 3, "The Lord hath done great things for us, whereof we are glad." The congregation was very large, and Papeiha, Tinomana, and many of the people of their station, had come to welcome us. We were gratified at perceiving that the interior of the chapel corresponded with its exterior, and was fitted up more in the English style than any hitherto erected. It had galleries all round supported by pillars very neatly turned. It was also pewed throughout, and the pulpit was richly ornamented. It was capable of accommodating two thousand people, and though on close inspection the workmanship appeared rather rough,

it did credit to the ingenuity of Mr. Buzacott, who designed the plan and superintended the erection, as well as to the diligence of the people by whom it was built.

Makea was exceedingly liberal, for he had between two and three hundred pigs baked to entertain his friends and people at the opening, besides those which he had given to the workmen during its erection.

After consulting with my brethren, I determined, in company with Mr. Buzacott and Makea, to visit the neighbouring islands, before we commenced either the revision of the translations, or the repairs of the vessel. Having performed this voyage, the particulars of which will be found in the accounts already given of the islands of Aitutaki, Mangaia, Atiu, and Mauke, we prepared to haul the vessel on shore, and commence the intended repairs and alterations, which were, to lengthen her six feet, and give her a new stern; and after having examined the harbours, we selected Makea's station for the purpose. As we attended assiduously to this work on one part of the day, and to the translations during the remainder, we proceeded rapidly and successfully for the first fortnight, when new troubles arose. At a meeting of the chiefs and people, whether convened by accident or design we could not ascertain, a proposition was made and carried to revive several of their heathen customs, and immediately after, the barbarous practice of tatooing commenced in all directions, and numbers

were seen parading the settlement, decorated in the heathen trappings which they had abandoned for several years. The effects of these unwise and unholy measures were felt in the schools, from which many of the promising young people of both sexes were unhappily drawn aside. At Mr. Pitman's station, two young chiefs, who had been particularly useful, and of whom he entertained pleasing hopes, publicly declared their determination to adopt the former customs, and in order to induce others to join them they used some insolent expressions to their Missionary. Many devoted young persons immediately stood up in Mr. Pitman's defence, and declared that they would remain steadfast in their attachment to him, and continue to receive his instructions. Upon these the two young chiefs and their party poured a torrent of the bitterest sarcasm, and thus attempted to shame them out of their decision. These transactions were entirely new at Rarotonga, and caused for a time much perplexity and pain. The Missionaries, however, thought it wise to allow the people to take their own course, concluding that these young chiefs must have powerful supporters, or they would not have had the temerity to act as they did.

Intending to spend the Sabbath with Mr. Pitman, Mrs. Williams and myself went to Ngatangiia, on the Friday, when our friends gave us a full account of their difficulties. I was truly thankful that I was there at the time, to sympathise with my brethren and assist them in their troubles.

On the Sabbath morning, I took for my text the 30th and 31st verses of the 17th chapter of the Acts of the Apostles, and adapting my discourse to existing circumstances, preached one of the most spirit-stirring discourses I could compose, in which I endeavoured to convince the people that their practices were attended with peculiar aggravations, and that God would not now, as in the days of their ignorance, wink at such wickedness. A very powerful impression was produced, and early the following morning a meeting was convened, which Mr. Pitman and myself were invited to attend; when both Pa and Kainuku declared that the revival of the evil practices did not originate with them. The former expressed his abhorrence of the evil, his unabated attachment both to his Missionary, and to Christianity, and his grief on account of the manner in which his son had acted towards Mr. Pitman. Tupe, the judge, spoke next, and gave a most interesting account of himself, from the time at which he became a Christian. He stated, that he was one of the last to receive the Gospel, and had held out against it longer than any other chief on the island, but that from the moment he became convinced of its truth, he embraced it, and had determined to understand its principles, and, as far as possible, act up to its precepts. He further observed, that at an early period after his conversion, he was invested with an office by the native Missionaries, and since the establishment of law he had been selected by his brother chiefs as

principal judge; but that having endeavoured in the discharge of his public duties, fearless of consequences, to act conscientiously and impartially, he had been maligned and suspected, had suffered the destruction of his property, and twice had had his house burnt down. He concluded his powerful and pathetic address by saying, that while he held the office of judge, nothing should deter him from an impartial discharge of its duties.

As Mr. Pitman did not like to interfere, I addressed the meeting, after which we left them to adopt their own measures. They then passed an unanimous resolution, to send a messenger to request Makea to prohibit the heathen customs. A few days after this the chief's son came, and expressed to Mr. Pitman his deep sorrow at having been so led away, and his companion in delinquency addressed to him a sensible and penitential letter to the same effect. Thus at Ngatangiia, the torrent which threatened to inundate the island with wickedness was stemmed. At Arorangi, the pious and excellent chief, Tinomana, would not listen for a moment to the proposal to resuscitate any relic of heathenism, and by his decided opposition he put a stop at once to all further disturbance and perplexity. Makea and his party, however, did not agree to the request of Pa and his brother chiefs, and the evil-disposed persons in his station were allowed to follow their own inclinations.

About a fortnight after this, God was pleased to teach them terrible things in righteousness, by

visiting their garden island with a most furious and devastating hurricane; the effects of which were long felt, and the remembrance of it will be transmitted to posterity.

We were spending a few days with Mr. Pitman, revising our translations, when, early on Saturday morning, 21st December, I received a note from Mr. Buzacott, informing me that a very heavy sea was rolling into the harbour, and that although there was no immediate danger, yet if it increased, of which there was every probability, the vessel must sustain injury. I set off immediately for Avarua, and on my arrival was alarmed and distressed at the threatening appearance of the atmosphere, and the agitated state of the ocean. I instantly employed a number of natives to carry stones, and raise a kind of breakwater around the vessel. One end of the chain-cable was then fastened to the ship, and the other attached to the main-post of our large school-house, which stood upon a bank, ten feet high, about forty or fifty yards from the sea; and having removed all the timber and ship's stores to what we supposed a place of safety, and taken every precaution to secure my ship and property from the destructive effects of the coming tempest, I returned to Ngatangiia, fatigued and distressed. As I was leaving Avarua, I turned round to take, as I feared, a last look at the little vessel, when I saw a heavy sea roll in, and lift her several feet; she, however, fell very gently to her place again. The next day was the Sab-

bath, and it was one of gloom and distress. The wind blew most furiously, and the rain descended in torrents, from morning until night. We held, however, our religious services as usual. Towards evening the storm increased; trees were rent, and houses began to fall. Among the latter was a large shed, formerly used as a temporary school-house, which buried my best boat in its ruins. We had waited with great anxiety during the day to hear from Mr. Buzacott, and as no information had arrived, we entertained a hope that the sea had subsided. But, instead of this, about nine o'clock, a note came to apprise me that it had risen to a most alarming height, that the vessel had been thumping on the stones the whole of the day, and that, at six o'clock, the roof that covered her was blown down and washed away. To complete the evil tidings, the messenger told us that the sea had gone over the bank, and reached the school-house, which contained the rigging, copper, and stores of our vessel, and that if it continued to increase, the whole settlement would be endangered.

As the distance was eight miles, the night terrifically dark and dismal, and the rain pouring down like a deluge, I determined to wait till the morning. We spent a sleepless night, during which the howling of the tempest, the hollow roar of the billows as they burst upon the reef, the shouting of the natives, the falling of the houses, together with the writhing and creaking of our own dwelling, under the violence of the storm, were sufficient not

merely to deprive us of sleep, but sufficient to strike terror into the stoutest heart.

Before daylight on the Monday morning I set off for Avarua, and in order to avoid walking knee-deep in water nearly all the way, and to escape the falling limbs of trees, which were being torn with violence from their trunks, I attempted to take the seaside path; but the wind and rain were so violent that I found it impossible to make any progress. I was therefore obliged to take the inland road, and by watching my opportunity, and running between the falling trees, I escaped without injury. When about half way, I was met by some of my own workmen, who were coming to inform me of the fearful devastation going on at the settlement. "The sea," they said, "had risen to a great height, and had swept away the storehouse and all its contents; the vessel was driven in against the bank, upon which she was lifted with every wave, and fell off again when it receded!" After a trying walk, thoroughly drenched, cold and exhausted, I reached the settlement, which presented a scene of fearful desolation, the very sight of which filled me with dismay. I supposed, indeed, that much damage had been done, but I little expected to behold the beautiful settlement, with its luxuriant groves, its broad pathways, and neat white cottages, one mass of ruins, among which scarcely a house or tree was standing. The poor women were running about with their children, wildly looking for a place of safety; and the men

were dragging their little property from beneath the ruins of their prostrate houses. The screams of the former, and the shouts of the latter, together with the roaring sea, the pelting rain, the howling wind, the falling trees, and the infuriated appearance of the atmosphere, presented a spectacle the most sublime and terrible, which made us stand and tremble, and adore. On reaching the chapel, I was rejoiced to see it standing; but as we were passing, a resistless gust burst in the east end, and proved the premonitory signal of its destruction. The new school-house was lying in ruins by its side. Mr. Buzacott's excellent dwelling, which stood upon a stone foundation, was rent and unroofed. The inmates had fled, and the few natives who could attend were busily employed in removing the goods to a place of safety. Shortly after my arrival, a heavy sea burst in with devastating vengeance, and tore away the foundation of the chapel, which fell with a frightful crash. The same mighty wave rolled on in its destructive course, till it dashed against Mr. Buzacott's house, already mutilated with the storm, and laid it prostrate with the ground. The chief's wife came and conducted Mrs. Buzacott to her habitation, which was then standing; but shortly after they had reached it, the sea began to dash against it, and the wind tore off the roof, so that our poor fugitive sister and her three little children were obliged to take refuge in the mountains. Accompanied by two or three faithful females, among whom was

the chief's wife, they waded nearly a mile through water, which in some places was several feet deep. On reaching the side of the hill, where they expected a temporary shelter, they had the severe mortification of finding that a huge tree had fallen upon and crushed the hut. Again they pursued their watery way in search of a covert from the storm, and at length reached a hut, which was crowded with women and children who had taken refuge in it. They were, however, gladly welcomed, and every possible assistance was rendered to alleviate their distress.* Mr. Buzacott and myself had retired to a small house belonging to his servants, which we had endeavoured to secure with ropes, and into which all our books and property had been conveyed. One wave, however, had dashed against it; we therefore sent off a box or two of books and clothes to the mountains, and waited with trembling anxiety to know what would become of us. The rain was still descending in deluging torrents; the angry lightning was darting its fiery streams among the dense black clouds, which shrouded us in their gloom; the thunder, deep and loud, rolled and pealed through the heavens; and the whole island trembled to its very centre, as the infuriated billows burst upon its shores. The crisis had arrived: this was the hour of our greatest anxiety; but "man's ex-

* As soon as Mr. Buzacott heard that Mrs. Buzacott and the children had been compelled to leave the chief's house, he went in search of them, and, after experiencing considerable anxiety on their account, was truly grateful to find them safely housed.

tremity is God's opportunity;" and never was the sentiment expressed in this beautiful sentence more signally illustrated than at this moment, for the wind shifted suddenly a few points to the west, which was a signal to the sea to cease its ravages, and retire within its wonted limits; the storm was hushed; the lowering clouds began to disperse, and the sun, as a prisoner, bursting forth from his dark dungeon, smiled upon us from above, and told us that "God had not forgotten to be gracious." We now ventured to creep out of our hiding-places, and were appalled at beholding the fearful desolation that was spread around us. As soon as possible, I sent a messenger to obtain some information respecting my poor vessel, expecting that she had been shivered into a thousand pieces; but, to our astonishment, he returned with the intelligence, that although the bank, the school-house, and the vessel were all washed away together, the latter had been carried over a swamp, and lodged amongst a grove of large chestnut trees, several hundred yards inland, and yet appeared to have sustained no injury whatever! As soon as practicable, I went myself, and was truly gratified at finding that the report was correct, and that the trees had stopped her wild progress, otherwise she would have been driven several hundred yards farther, and have sunk in a bog.

I was now most anxious to return to Ngatangiia, being greatly concerned and distressed for Mrs. Williams; for, in the height of the storm, I had despatched a messenger, to request Mr. Pitman to

send us help; but he returned with the dismal tidings that the ravages of the tempest were as devastating there as at Avarua. I therefore hastened back, and when about half way, was met by a native, with a letter from Mrs. Williams, begging me to return immediately, as she was apprehensive of serious consequences, from the fright she had sustained. On arriving at Ngatangiia, the scene of desolation was almost as terrific as that at Avarua. Mr. Pitman's house, although standing, was unroofed and severely shattered, and Mrs. Williams, with Mr. and Mrs. Pitman, had taken refuge in a small new cottage belonging to Pa, the principal chief, which was now almost the only tenantable dwelling in the whole settlement. I was truly thankful to find that Mrs. Williams's fears were not likely to be realized; and we fondly entertained a hope, that our babe would yet be spared to us. It appeared that she had had the narrowest possible escape from a horrible death; for shortly after I left, Mrs. Pitman, who was sleeping in the next room, perceiving the roof of the house writhe under the pressure of the tempest, urged Mrs. Williams to get up immediately; and she had no sooner risen from the bed, than a violent gust of wind burst in the end of the dwelling, which fell with a crash upon the very spot on which she was lying two minutes before. Wrapping themselves in blankets, they rushed out of the falling house, and stood in an open space, while natives were sent to seek for a hut or cottage, where they might

find a temporary shelter. One of them shortly returned, saying, that there was a small house standing belonging to one of Mr. Pitman's servants. To this they instantly repaired, but before they reached it, a cocoa-nut tree had fallen upon it, and severed it in two. They were again obliged to seek safety, by exposing themselves to the fury of the raging elements, rather than approach houses or trees. At length a messenger came running to inform them that Pa's house was standing, and the way to it tolerably free. On their arrival the chief showed them every attention, and had his house made as secure as possible with ropes; but here, also, they were kept in great terror, by a stately cocoa-nut tree, which was bowing and bending over their heads. They succeeded, however, in getting a bold and active young man to climb up and cut off the branches; whom they rewarded for his temerity. In the evening we had time to collect our thoughts, and reflect upon our situation. The chapels, school-houses, Mission-houses, and nearly all the dwellings of the natives were levelled to the ground.* Our property was scattered by the winds and waves, among a people who were formerly the most pilfering of any with whom we were acquainted, and many of whom still retained this propensity. Every particle of food in the island was destroyed. Scarcely a banana or plantain tree was left, either on the plains, in the valleys, or

* I should think very few short of a thousand houses were destroyed in this terrific hurricane.

upon the mountains; hundreds of thousands of which, on the preceding day, covered and adorned the land with their foliage and fruit. Thousands of stately bread-fruit, together with immense chestnut and other huge trees, that had withstood the storms of ages, were laid prostrate on the ground, and thrown upon each other in the wildest confusion. Of those that were standing many were branchless, and all leafless. So great and so general was the destruction that no spot escaped; for the gale veered gradually round the island, and performed most effectually its devastating commission. But in this, as in all God's afflictive dispensations, mercy was mingled with judgment; for had the gale been at its height during the night, or had it lasted much longer, the consequences would have been greatly aggravated.

At the close of this memorable day, the 23rd of December, 1831, we united at the footstool of Divine mercy, to express our gratitude to God for having preserved us amidst such imminent peril, and for having stilled the raging of the storm. We then spread our mats upon the ground, which was covered with a thick layer of dried grass; and stretching our weary limbs, we enjoyed a few hours of sound and refreshing sleep, after the excitement and exhaustion of this distressing day. Of Mr. Pitman's kind concern for Mrs. Williams we still entertain the most grateful remembrance; for although exceedingly weak and nervous himself, he used his

utmost exertion to save her from suffering either in body or mind.

Early the following day we commenced repairing Mr. Pitman's house, which we strengthened with tie-beams and braces; and as soon as it was habitable, Mr. Pitman sent to Avarua, to offer our houseless brother and family an asylum, which they gladly accepted.

CHAPTER XXIV.

The Messenger of Peace driven on Shore—The Effect of the Hurricane upon the Minds of the People—The Death of our Seventh Babe—More Disasters—A great Feast—Singular Ceremony in apportioning the Food —Five Calamities—Value of Ironmongery—The Messenger of Peace Repaired and Launched—Voyage to Tahiti, &c.—Evils of ardent Spirits —The Destruction of the Stills—Establishment of Temperance Societies —Return to Rarotonga—Introduction of Horses, Cattle, &c.

ANXIOUS to know something satisfactory about my poor ship, on the Friday following I went to Avarua, and was both astonished and rejoiced, at finding that she had sustained no injury whatever. She had, however, worked herself into a hole about four feet deep, and when lifted by the sea, had broken off large branches from the trees, twelve and fifteen feet high. The whole of her stores, masts, rigging, blocks, pitch, and copper, were strewed over the low land. Some of these were buried under the ruins of the houses, and others beneath a mass of fallen trees. I much feared whether I should be able to recover enough to refit the vessel again; but by great perseverance, in digging away the sand, in repeatedly traversing the settlement, in turning over the rubbish thrown up by the sea, and the ruins of the houses, we succeeded beyond our most sanguine expectations. My most serious loss was seventy sheets of copper;

for one of the boxes was rent to pieces by the violence of the waves, and of the hundred sheets which it contained, only thirty were ever recovered; some of which were crumpled and battered in the most singular manner.

As soon as the consternation produced by the hurricane had subsided, a large meeting was convened, when it was agreed to commence immediately a temporary house of worship, to build a dwelling for Mr. Buzacott, and to repair that of the chief. At this meeting the great body of the people charged the chiefs with having brought this distress upon them; regarding it as a judgment from God, for having revived the evil customs which they had for years abandoned. As this feeling was general, a resolution was unanimously passed, that all the late innovations should be suppressed, and that the observance of the laws should be strictly enforced. One of the chiefs, a good meaning but ignorant man, proposed that he and his brother chiefs should all be tried, and sentenced to some punishment, as an atonement for the sins of the people.

The effects of the severe dispensation upon the minds of the natives generally were various. Some took disgust, left the settlement, and went to live at their respective districts, saying, that since the introduction of Christianity, they had been visited with a greater number of more direful calamities than when they were heathens. They enumerated five distinct distresses that had come upon them

since they had renounced idolatry. The first of these, was the severe sickness that raged shortly after the arrival of Mr. Pitman and myself, in 1827. The second, was the dreadful malady, which carried off so many hundreds, in 1830. The highest mountain was set on fire in a thunder-storm, and it burnt so furiously for nearly a fortnight, that the affrighted people thought the day of judgment was at hand! this was the third. The fourth was an extraordinary prevalence of caterpillars, and of an insect of the mantis family; the former devoured their taro, and the latter destroyed their cocoa-nut trees: and now the crowning catastrophe was the relentless hurricane, which had swept over and devastated their island, and thus completed their misery. Many, however, looked upon all these visitations as judgments, and were subdued and humbled under them. An address, delivered at the meeting of which I have spoken by a truly excellent old man, will afford an illustration of this. As a foundation for his remarks, he selected that passage in the Gospel of Luke, "Whose fan in his hand," &c., and, referring to the five calamities, as means employed by Jesus Christ for the spiritual benefit of a sinful and obstinate people, he said, "Had we been improved by the first judgment, we might have escaped the second. Had we been properly impressed by the second, we might have escaped the third, and should have been spared the fourth. But as all the preceding judgments had failed, in the accomplishment of the desired object, we are now

visited by a much more signal display of Divine power. Still his fan is in his hand, and he has not exhausted the means he possesses of cleansing his floor. Let us then humble ourselves, under this display of his power, and not provoke him still more by our obstinacy." He then proceeded to notice the manner in which the Lord had mingled mercy with his judgments. "True," said the good old chieftain, "our food is all destroyed, but our lives are spared; our houses are all blown down, but our wives and children have escaped; our large new chapel is a heap of ruins, and for this I grieve most of all, yet we have a God to worship; our school-house is washed away, yet our teachers are spared to us;" and holding up a portion of the New Testament, he continued, "we have still this precious book to instruct us." This address produced a most salutary effect upon the people. A great stimulus was also given to their exertions by a circumstance that will afford interest to my kind and valued friends at Birmingham. The poor afflicted people, having to rebuild chapels and school-houses in all the stations, together with dwelling-houses for their chiefs, their Missionaries, and themselves, and having scarcely any tools to work with, I determined to appropriate a small portion of the cask of ironmongery, sent by my Birmingham friends, for the purpose of assisting and encouraging them in their distressing circumstances. I therefore not only supplied my esteemed brethren and Makea with a few axes, to lend as

a general stock, but also made a present of an axe, a hatchet, or a saw, to most of the chiefs of importance. This transfused into them such energy, that in a very few weeks the fallen trees and rubbish were cleared away, and comfortable temporary houses erected in all the settlements. I mention this, to show our friends the great value of the articles they have from time to time transmitted to us. What I gave away would not, I suppose, cost in Birmingham more than five or six pounds; but the value, in our circumstances, was inestimable.

As my brethren, Buzacott and Pitman, were both at Ngatangiia, I determined to spend the Sabbath at Arorangi. In this journey I perceived, in all parts of the island, immense trees of every kind strewed upon the ground in wild confusion, like the bodies of prostrate warriors, after some terrific and murderous battle. The enchanting little settlement at Arorangi was also a heap of ruins. The school-house, however, had not been completely destroyed, and this the natives contrived to repair by the Sabbath; so that we had a comfortable house in which to worship. I endeavoured to improve the awful catastrophe, by speaking from that beautiful passage in the 32nd chapter of Isaiah, 2nd verse:—"And a man shall be as an hiding-place from the wind, and a covert from the tempest," &c. &c.

How true are the poet's words when he exclaims,

"Woes cluster; rare are solitary woes."

On the following Saturday, we were called to mourn over the loss of our seventh dear babe. The shock sustained by Mrs Williams on the day of the hurricane, had occasioned its death before it was born. The season was tedious, distressing, and dangerous to the mother. God, however, in judgment remembered mercy. Prior to the birth of the babe, and for some time after, the life of the mother appeared nearly extinct. In the course of a few hours she revived a little, and we were cheered by the prospect of her surviving. We had entertained fond hopes that this dear babe would have been spared to us, but in this we were again disappointed; and while we endeavoured to bow with submission to the will of an all-wise and gracious Father, we found it difficult to restrain the tear of parental affection; and even now, when we speak of our seven dear infants, whose little bodies are slumbering in different isles of the far distant seas, our tenderest emotions are enkindled, but our murmurings are hushed into silence by the sweet conviction, that they are gone before us to heaven. Just before the lid of the little coffin was fastened down, all assembled to take a last look, when our feelings were much excited by an expression of our then youngest child, who, at that time, was about five years of age. Thinking in the native language, and speaking in English, after looking intensely at the beauteous form of the lifeless babe, he burst into tears, and in accents of sweet simplicity, cried out, "Father, mother, why do you plant my little brother? don't plant him, I cannot bear to have

him planted." Our kind and beloved friends, mingled their tenderest sympathies in our affliction, and did every thing that the sincerest affection could suggest to alleviate our distress.

I wrote a note to inform Makea of the circumstance, when he immediately collected all the people of his settlement, and accompanied them to Ngatangiia, to condole with us in our affliction. No individual came empty handed; some brought mats, others pieces of cloth, and others articles of food, which they presented as an expression of their sympathy. A few of the principal women went in to see Mrs. Williams, laid their little presents at her feet, and wept over her according to their custom. The affection of this kind people remains unabated. In a recent visit paid to Rarotonga, by my esteemed colleague, Mr. Barff, he perceived that the congregation of three thousand people to whom he preached were all habited in black clothing.* Upon inquiring the reason of this unusual and dismal attire, he was informed by Mr. Buzacott, that, on the recent death of his little girl, the King and chiefs requested that they and their people might be permitted to wear mourning, as they did not wish to appear in their ordinary gay habiliments while the family of their Missionary was in affliction. Such an instance of delicate respect could scarcely have been expected from a people, who, twelve years ago, were cannibals, and addicted to every vice.

* Made from the paper mulberry, *Morus Chinensis*, and coloured with preparations from the candle-nut, *aleurites triloba*.

On the following night, two more disasters befel us, which although of a different character, and not to be compared with those I have enumerated, were still rendered important by the circumstances in which we were placed. I had taken with me from Raiatea, a cask of cocoa-nut oil, holding 180 gallons, with which to make *chunam*, to put on the bottom of the vessel instead of copper, to protect it from worms, and render it water-tight. A worthless young man, in stealing a portion of it, neglected to drive in a spile, and of course it all ran out, and there being now, in consequence of the hurricane, very few cocoa-nuts at Rarotonga, I had no means of obtaining a fresh supply. The second misfortune was the loss of my best boat, worth at least £20. This was stolen in the night by four men and a woman, who went in her to sea. I have no doubt but that they perished, for as the wind blew, it would drive them in a direction where there was no land for thousands of miles. Thus drearily closed the eventful year of 1831.

The chiefs and people of Mr. Pitman's station undertook to return, on my behalf, the compliment which Makea and his party had paid to me, who, with ourselves, had hoped that the child would have lived, and that it would have proved a visit of congratulation, instead of condolence. About three hundred pigs were killed for the occasion, some of which were very large, and all of them baked whole. The vegetable food was not proportionate in quantity, nearly all having been destroyed by

the hurricane. The whole of this was presented in my name to Makea, and there was much that was novel and singular in the distribution of the food. Great ceremony was observed; and it was divided into ten portions, placed in a row, according to the number of countries and islands which were to share in the sumptuous provision of the day. The first was assigned by the orator to William the IV., the great king of Britain. Mr. Pitman, Mr. Buzacott, and myself, being Englishmen, were looked upon as his Majesty's representatives, and of course had the honour of taking his portion. The speaker assuming an oratorical attitude, then shouted, with a stentorian voice, that the next portion was for the "great chief of America." As the mate of my vessel was of that country, and was looked upon as the representative of the President, he took possession of this portion. The kings of Hawaii, Tahiti, Raiatea, Aitutaki, Mangaia, and Tongatabu, then came in for their shares; and individuals from these various islands, as soon as the orator had announced the name, stepped forward to receive them. The scene altogether was far from being destitute of interest. A few days after, the kind-hearted native teacher Papeiha, and his wife, with Tinomana the chief, and nearly all the people of the Arorangi station came in like manner to pay their respects to us.

Between two and three months elapsed before we could do much to the vessel, as the natives were fully employed in erecting their dwellings

and performing the public work. We therefore devoted our time to the translations. At length we commenced with great spirit, and in the month of May the repairs and alterations were completed, and the vessel was ready to be launched. But before she could again float upon her own element, we had to lift her out of a hole, and drag her several hundred yards over a swamp. And here our ingenuity was put to the test. The method, however, by which we contrived to raise the vessel, was exceedingly simple, and by it we were enabled to accomplish the task with great ease. Long levers were passed under her keel, with the fulcrum so fixed as to give them an elevation of about forty-five degrees. The ends of these were then fastened together, with several cross-beams, upon which a quantity of stones were placed, the weight of which gradually elevated one end of the vessel until the levers reached the ground. Propping up the bow thus raised, we shifted our levers to the stern, which was in like manner elevated, and by repeating this process three or four times we lifted her in one day entirely out of the hole. The bog was then filled up with stones, logs of wood were laid across it, rollers were placed under the vessel, the chain cable passed round her, and, by the united strength of about two thousand people, she was compelled to take a short voyage upon the land, before she floated in her pride upon the sea.

Having been detained so much longer than I

anticipated we were not able, from want of provisions, to proceed at once to the Navigators Islands; and as our friends at Rarotonga were in necessitous circumstances, we were compelled in the first place to visit Tahiti. Accompanied by Mr. Buzacott, we sailed for the Society Islands, where our brethren gave us a most hearty welcome. They had been very anxious on our account; for, in addition to my long absence, and the terrible hurricane, which they also had experienced, newspapers had been received from Sydney, stating that portions of a vessel, which appeared by the description to answer to ours, had been seen floating about near the Navigators Islands, which had excited their serious apprehensions for our safety. On arriving at Tahiti we heard such distressing tidings of the state of Raiatea as rendered it desirable that I should, if possible, spend a month there, while Mr. Buzacott remained at Tahiti, and employed his time in assisting Mr. Darling to print for him the Epistles of St. Peter, and in acquiring a little knowledge of the art.

On arriving at Raiatea, I was perfectly astounded at beholding the scenes of drunkenness which prevailed in my formerly flourishing station. There were scarcely a hundred people who had not disgraced themselves; and persons who had made a consistent profession of religion for years had been drawn into the vortex. The son and successor of old Tamatoa was a very dissipated young man, and when he succeeded to the government, instead of

following his father's good example, he sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and, like pent-up waters, the disposition burst forth, and with the impetuosity of a resistless torrent carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long, and of whom I had thought so highly.

As the small cask which had been imported was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived. A meeting was immediately called, which I was requested to attend, when resolutions were passed that all the stills should be forthwith destroyed. A new judge was nominated, the laws were re-established, and persons selected to go round the island and carry the resolutions into effect. In some districts these met with considerable opposition, but in others they succeeded without difficulty. The following week they were despatched again, when they destroyed several more; but in their last journey they were accompanied by the late excellent Maihara, of Huahine, the favourite daughter of our good old king, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the

stills. This they happily accomplished; for on their return from their last circuit of the island, they reported that every still was demolished, and every still-house burnt to the ground. Some of the natives, however, determined to purchase ardent spirits from the ships; while the majority wished me to form a Temperance Society, with a view to its entire abolition; but as I could not remain to superintend its operation, I did not think it advisable to accede to their request. This, however, has been effected since I left; and a letter, just received from the formerly dissipated young chief, afforded me much satisfaction. It is dated Raiatea, April 30, 1836:

DEAR FRIEND,

Blessing on you, Mr. Williams, from the true God, through Jesus Christ, the King of Peace, the Saviour in whom alone we can be saved.

This is my little communication to you. The spirits about which your thoughts were evil towards me, I have entirely done away with, because my heart is sick of that bad path, and I am now "pressing towards the mark for the prize of my high calling." These are now my thoughts, that God may become my own God. This is really my wish. I am commending myself to God, and to the word of his grace.

Whether there be a real change of heart or not in this individual I cannot say, but am truly thankful —and in this feeling every friend of Missions will participate—that the people, with their chief, have been brought to see their folly, and abandon the use of that which was unfitting them for earth and heaven, by rendering them poor, profligate, and

miserable. The circumstances under which the use of ardent spirits was abandoned at Tahiti were of the most interesting character. The evil had become so alarming that the Missionaries felt that something must be attempted, and therefore determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming Temperance Societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr. Davies. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts, observing their prosperity, followed their example. At this time the Parliament met; for since they have been brought under the influence of Christianity, the representative form of government has been adopted. On this occasion, and before the members proceeded to business, they sent a message to the queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "*Let the principles contained in that book be the foundation of all your proceedings;*" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but ONE island in the group, Porapora, where these are allowed.

Having accomplished at Raiatea the destruction of the stills, and the re-establishment of

law and order, we prepared to depart for Rarotonga, having on board a valuable cargo, consisting of several barrels of flour, which we very opportunely procured from an American ship, and other provisions for our necessitous families; together with horses, asses, and cattle. The two former excited the unbounded astonishment of the natives. Like their brethren of the Tahitian islands, they called them all *pigs*. The horse was *e buaka ʻapai tangata*, the great pig that carries the man; the dog they called *e buaka ao*, or the barking pig; and the ass, *e buaka turituri*, or the noisy pig. This last, however, was honoured with another name, which was, *e buaka taringa roa*, or the long-eared pig. The horses and asses have greatly facilitated the labours of the Missionaries, and the cattle have proved an invaluable addition to the comforts of the Mission families.*

* It was upwards of ten years after our arrival in the islands before we tasted beef; and when we killed our first ox, the Mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish, that none of us could bear either the taste or smell of it. One of the Missionaries' wives burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

CHAPTER XXIV.

Second Visit to the Navigators—Te-ava's Prayer—Arrival at Manua—Salutations of the People—Find some Raivavaians—Oroseuga and Ofu—The Desire every where expressed for Missionaries—Sail for Tutuila—Interesting Interview at Leone Bay—The Author carried on Shore—A Chief prays upon the Deck—Run-away Sailors baptizing the People.

AFTER landing our stores at Rarotonga, Te-ava, a pious and intelligent member of Mr. Buzacott's church, was set apart to the important office of a Missionary; being designed for the station of Manono, the island of which the gigantic Matetau, to whom I promised a teacher, was chief. Makea also was anxious to accompany me. Hoping that many advantages might result from his presence, we readily acceded to his wish. Every thing being ready, on Thursday evening, October 11, 1832, we directed our course once more for the Samoa Islands.

On the following Tuesday, I requested Te-ava to conduct our morning's devotions; and being much pleased with the novelty and excellency of his prayer, and the pious fervour of his manner, I wrote it down immediately after, and have preserved the following extract:—

"If we fly up to heaven we shall find thee there; if we dwell upon the land, thou art there; if we sail upon the sea, thou art there; and this affords us comfort; so that we sail upon the

ocean without fear, because thou, O God, art in our ship. The King of our bodies has his subjects, to whom he issues his orders: but if he himself goes with them, his presence stimulates their zeal; they begin it with energy, they do it soon, they do it well. O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work, thou hast commanded them to go into all the world, and preach the Gospel to every creature: we, O Lord, are going upon that errand; and let thy presence go with us to quicken us, and enable us to persevere in the great work until we die. Thou hast said, that thy presence shall go with thy people, even unto the end of the world. Fulfil, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel, by which the shipmen steer the right way; do thou be our compass, to direct us in the right course, that we may escape obstructions and dangers in our work. Be to us, O Lord, the compass of salvation."

On our former voyage, we visited only two of the islands, Savaii and Upolu, the largest in the cluster, but the farthest west. On this, I determined to touch at every island in the group; and as we were sailing from the east, I resolved to take them in rotation.

On the morning of the 17th we descried land; having run a distance of nearly eight hundred miles in five days, without having had occasion to shift our sails, since we bid adieu to our friends at Rarotonga. Thus pleasant is it, frequently, to sail westward, wafted by the trade winds of tropical climes. The land we saw proved to be the island of Manua, the most easterly of the Samoa group, and about two hundred and fifty miles from that on which our Missionaries were residing. On nearing the shore, a number of canoes approached us, in

one of which some natives stood up and shouted, "We are Christians, we are Christians;* we are waiting for a *falau lotu*, a religion-ship, to bring us some people whom they call Missionaries, to tell us about Jesus Christ. Is yours the ship we are waiting for?" This was a delightful salutation, and showed that the knowledge of the Gospel had preceded us. A fine looking man now sprang on board, and introduced himself as a Christian, or "Son of the word." On learning that ours was "a religion-ship," he expressed himself highly delighted, and ordered his people to present us with all the cocoa-nuts and other food that was in the canoe. He then asked us for a Missionary; and upon being informed that we had only one, and that he was intended for Matetau, of Manono, he manifested deep regret, and begged that I would supply him as soon as possible. We gave him a trifling present, and some elementary books, said a few words of encouragement, and bade him adieu; promising to bring him a Missionary as soon as circumstances would permit.

Our boat now returned to the ship, conveying a native of the island of Raivavae, which lies about three hundred and fifty miles south of Tahiti. On expressing my surprise at seeing him there, a distance of about two thousand miles from his home, he informed me, that he and his party were returning in a boat from the neighbouring island of Tupuai, when they lost their way, and were driven

* The phrase they used was, literally, "Sons of the word."

about at sea for nearly three months, during which distressing period twenty of their number died. It appeared from their statement that they had erected a chapel, and since their arrival had been regular in their observance of the ordinances of the Christian worship; that Hura was their teacher, and that most of them could read the eight portions of the Tahitian Scriptures, which they had carefully preserved, and highly valued.

Just as we were leaving Manua, a fine young man stepped on board our vessel, and requested me to give him a passage to Tutuila, a large island about forty miles distant. He stated that he was a Christian, and that he wished much to carry to the people of his own island the good news of which he was in possession. I, of course, readily acceded to his request.

Leaving Manua, we sailed over to Orosenga and Ofu, two islands separated by a narrow channel, about two miles from Manua. On entering the bay a canoe came off, having on board an old chief. We inquired whether he had heard of the new religion, which was making such progress at Savaii and Upolu, and upon being answered in the negative, we told him our object in visiting the Samoa Islands. Having listened with apparent surprize, he earnestly entreated me to leave him a teacher, promising to treat him with the greatest kindness, and to "give him plenty to eat." Finding that this was impossible, he begged for one of my native sailors, as a hostage, to insure my return.

He also importuned me to remain with him a few days; but this I declined, being anxious to reach Savaii by the Sabbath. He was urgent that I should supply him with a musket and powder; but I informed him, that ours was a religion-ship, and that we had books to teach men the knowledge of the true God, and the way of salvation, but no muskets, with which they might destroy each other. I then pressed him to abandon his barbarous wars,* and become a worshipper of Jehovah, whose religion was one of peace and mercy. This, the old chieftain said, was very good, and pleased his heart: but as he had no one to teach them, how was he to know. Having made our visiter a trifling present, we directed our course for Tutuila.

Early the following morning we made Tutuila, and were very soon surrounded by a vast number of canoes, some of which contained twenty or thirty men. These appeared so excessively wild, that we did not suffer many of them to board us. This, however, we could scarcely prevent; for although we were sailing seven or eight miles an hour, they paddled so fast, that they kept pace with us, clung to the side of the vessel, and were so expert, that, notwithstanding our precautions, they sprang on board the ship. A canoe now came alongside with an Englishman, who called himself William Gray, and said that he had been at Tutuila about three years. As the natives were very

* The adjoining island is almost depopulated, the inhabitants having been slain by these people.

clamorous for powder and muskets, we inquired of Gray whether they were at war, and found that two powerful chiefs were expected shortly to engage in a severe conflict. Upon asking him whether the people of Tutuila had heard of our Missionaries, and had become Christians, he informed me that very many had renounced heathenism at Savaii and Upolu; but that only a few had done so at Tutuila.

Having obtained all the information we could from this individual, we prosecuted our voyage down the south coast, the varied beauties of which struck us with surprise and delight as we glided past them. At length we reached a district called Leone, where the young man whom we had brought from Manua resided. On entering the mouth of the spacious and beautiful bay, we were boarded by a person who introduced himself as a "son of the word." We gave him a hearty welcome, and learned, in reply to our inquiries, that in his district about fifty persons had embraced Christianity, had erected a place of worship, and were anxiously waiting my arrival. This information was unexpected and delightful, and I determined immediately to visit the spot. With this intent we lowered our little boat, and approached the shore. When about twenty yards from the beach, as the heathen presented rather a formidable appearance, I desired the native crew to cease rowing, and unite with me in prayer, which was our usual practice when exposed to danger.

The chief, who stood in the centre of the assembled multitude, supposing that we were afraid to land, made the people sit down under the grove of bread-fruit, cocoa-nut, and other trees which girt the shore. He then waded into the water nearly up to his neck, and took hold of the boat, when, addressing me in his native tongue, he said, "Son, will you not come on shore? will you not land amongst us?" To this I replied, "I do not know that I shall trust myself; I have heard a sad account of you in this bay, that you have taken two boats, and that you are exceedingly savage; and perhaps when you get me into your possession you will either injure my person or demand a ransom for my release." "Oh," he shouted, "we are not savage now; we are Christians." "You Christians!" I said. "Where did you hear of Christianity?" "Oh," he exclaimed, "a great chief from the white man's country, named Williams, came to Savaii, about twenty moons ago, and placed some *tama-fai-lotu*, 'workers of religion,' there, and several of our people who were there began, on their return, to instruct their friends, many of whom have become sons of the word. There they are; don't you see them?" Looking in the direction to which he pointed, I saw a group of about fifty persons seated under the wide-spreading branches of large *tou* and other trees, apart from those whom he had ordered to sit down along the beach. Every one of this group had a piece of white native cloth tied round his

arm. I inquired of the chief what this meant? when he replied, "They are the Christians, and that cloth is to distinguish them from their heathen countrymen." "Why," I immediately exclaimed, "I am the person you allude to; my name is Williams. I took the workers of religion to Savaii twenty moons ago!" The moment he heard this, he made a signal to the multitude, who sprang from their seats, rushed to the sea, seized the boat, and carried both it and us to the shore. Upon landing, Amoamo, the chief, took me by the hand, and conducted me to the Christians; and after the usual salutations, I inquired where they had heard of Christianity. Upon this, one of their number, rather more forward than his brethren, replied, that he had been down to the "workers of religion," had brought back some knowledge, and was now engaged in imparting it to his countrymen; "And there is our chapel," said he, "don't you see it?" Turning to the direction in which he pointed, I saw a small rustic place of worship, which would hold about eighty or a hundred people, peeping through the foliage of the bananas and bread-fruit trees in which it was embowered. Accompanied by my loquacious friend, and two or three others, I asked him, on reaching the house, who performed service there on the Sabbath day? To this he instantly replied, "I do." "And who," inquired I, "has taught you?" "Why," said he, "did you not see a little canoe by the side of your boat, when we

carried you on shore just now? that is my canoe, in which I go down to the teachers, get some religion, which I bring carefully home, and give to the people; and when that is gone, I take my canoe again, and fetch some more. And now you are come, for whom we have been so long waiting! Where's our teacher; give me a man full of religion, that I may not expose my life to danger, by going so long a distance to fetch it." I was truly grieved at being compelled to tell him that I had no Missionary. On hearing this, he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of Missionaries, and that I could easily supply the demand. This, however, was impossible; but I trust that the day is not distant, when Missionaries will not be doled out, as they now are, but when their numbers will bear a nearer proportion to the wants of the heathen. And why should not this be the case? How many thousands of ships has England sent to foreign countries to spread devastation and death? The money expended in building, equipping, and supporting one of these, would be sufficient, with the Divine blessing, to convey Christianity, with all its domestic comforts, its civilizing effects and spiritual advantages, to hundreds of thousands of people.

It will not be supposed that these poor islanders knew much about the principles of the religion they had embraced, neither was there any thing in their dress or persons, except the piece of

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white cloth round their arms, to distinguish them from their heathen brethren: yet, rude and unseemly as their appearance was, I could not but look upon them with feelings of the liveliest interest, and regard them as an earnest of the complete victory that the Gospel would shortly obtain over the superstitions, the idolatries, and the barbarities of the inhabitants of the whole group.

Another circumstance which added great interest to this scene was, the striking contrast between my reception and that of the unfortunate La Perouse; for if he be correct in the name he has given to the bay, this was the same in which his lamented comrade, M. De Langle, and eleven of his crew, were most barbarously murdered.

After viewing their rude chapel, I accompanied the chief to his dwelling, when I inquired if he also had become a worshipper of Jehovah. To this he replied in the negative; but added, "If you will give me a worker of religion to teach me, I will *lisilisi*, (become a believer,) immediately." It was with sincere regret that I was compelled to say, that it was out of my power to do so; but still I exhorted him to unite with the Christians, and to give them all the countenance he could. Thus were this people, who had been esteemed most ferocious, and who had ill-treated or massacred some of the crews of all the vessels with which they had intercourse, prepared to receive us.

On returning to the ship, I found that Makea

and our people had been much entertained by natives from the adjoining valley, who were anxiously waiting to present an earnest request, that I would pay them a visit. As soon as I stepped on board, the chief seized me most cordially; but esteeming me greater than himself, he only rubbed his nose on my hand. He then assured me, that he and nearly all his people were Christians; that they had erected a spacious place of worship, in imitation of the one built by the teachers at Sapapalii, from which place he had lately come, and brought the *lotu;* and that he was daily engaged in teaching his people what he himself had been taught by the Missionaries. Upon my saying, that, from my knowledge of the native character, I did not place implicit confidence in all that I heard, he adopted a most effectual method of convincing me of the truth of his assertions; for, placing his hands before him in the form of a book, he recited a chapter out of our Tahitian primer, partly in the Tahitian dialect and partly in the Samoan; after which, he said, "Let us pray;" and kneeling down upon our little quarter-deck, he repeated the Lord's Prayer, in broken Tahitian. The artless simplicity, and apparent sincerity of this individual pleased us exceedingly. We gave him some elementary books, made him a trifling present, and promised, if possible, to call and spend a day or two with him on our return from Savaii.

On the following day we reached Upolu, when natives from various parts of the island approached

us, saying that they were "sons of the word," and that they were waiting for the "religion-ship of Mr. Williams to bring them Missionaries." In one of these we perceived two Englishmen. Upon being admitted on board, and learning who I was, thinking that it would afford me pleasure, they began to describe their exploits in turning people religion, as they termed it. Wishing to obtain all the information I could from these men, I inquired the number of their converts, which they stated to be between two and three hundred; and having asked how they effected their object, one of them said, "Why, Sir, I goes about and talks to the people, and tells 'em that our God is good, and theirs is bad; and when they listens to me, I makes 'em religion, and baptizes 'em." "Sure," I exclaimed, "you baptize them, do you? how do you perform that?" "Why, Sir," he answered, "I takes water, and dips my hands in it, and crosses them in their foreheads and in their breasts, and then I reads a bit of a prayer to 'em in English." "Of course," I said, "they understand you." "No," he rejoined, "but they says they knows it does 'em good."

In addition to this, I found that these two individuals had pretended to heal the sick, by reading a "bit of a prayer" over them, for which they extorted property from the people. I remonstrated with them upon the fearful wickedness of their conduct; and they promised that they would not again pursue such

a course. This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen.

CHAPTER XXV.

Arrival at Manono—Joy of Matetau—Reach Savaii—Sabbath Services there—Malietoa's Address—Interview between Makea and Malietoa—An important Meeting held—Makea's speech—Malietoa's Replies to the Author's Questions—The Teacher's Narrative—Consultation with the Teachers—Advice given upon various important Topics—Snakes—Earthquakes.

On Saturday afternoon we reached Manono, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and rubbing noses quite as long as was agreeable, he said, "Where's my Missionary? I have not forgotten your promise." "No more have I," was my rejoinder, "here he is." I then introduced Te-ava and his wife, when he seized them with delight, saluted their noses with a long and hearty rub, and exclaimed, *lelei, lelei lava,* "good, very good, I am happy now." Having stated to the chief that I was anxious to reach the Missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said, "I must hasten back to tell my people the good news, that you have come and brought the promised Missionary." Again rubbing my nose, he stepped into his canoe, and skimming over the billows sailed towards the shore, shouting, as he approached it, that Mr. Williams had brought them their Missionary.

We reached the station of Malietoa, about five o'clock, when the teachers and people manifested extravagant joy at seeing us. As the twelve months during which we had promised to return had elapsed, they had entertained fears lest they should never see me again. When I informed them that my detention had been occasioned by the dreadful hurricane we had experienced at Rarotonga, they stated that it had extended to all the Navigators Islands, and had been most destructive in its ravages.

After the first expressions of joy, which the South Sea Islanders invariably show by weeping, had subsided, I desired the teachers to inform me what had occurred during the important period of their residence among the people, when I learned that Malietoa, his brother, the principal chiefs, and nearly all the inhabitants of their settlement had embraced Christianity;—that their chapel would accommodate six or seven hundred people, and that it was always full; and that in the two large islands of Savaii and Upolu the Gospel had been introduced into more than thirty villages. In addition to this, they stated that the great body of the people were only waiting my arrival to renounce their heathen system. This was most delightful information, and drew forth tears of gratitude to God, for having in so short a time granted us such a rich reward.

As the old king, Malietoa, was from home, catching wood pigeons, a sport of which the chiefs are

extremely fond, a messenger was despatched to inform him of our arrival. At about half-past six o'clock, all the Missionaries left home to visit numerous houses in the settlement, for the purpose of conducting family worship; many of their converts not having acquired sufficient knowledge to officiate themselves.

Although Malietoa was absent, I determined to take up my residence at his house, knowing that it would afford him pleasure to find me there on his return.

At about nine o'clock the next morning, I went to the chapel, accompanied by the teachers and Makea. It was built in the Tahitian style, but thatched with the leaves of the sugar cane, instead of the Pandanus. There were but few seats in it, and the floor was covered with plaited cocoa-nut leaves. The congregation consisted of about seven hundred persons, and notwithstanding their singularly uncultivated and grotesque appearance, it was impossible to view them without feelings of the liveliest interest, while, with outstretched necks and open mouths, they listened to the important truths, by regarding which they would be delivered from the appalling gloom in which they had for ages been enveloped. Divine service was commenced by a hymn in the Tahitian language, which was sung by the teachers only. One of them then read a chapter of the Tahitian Testament, translated it into the Samoan dialect, and engaged in prayer with great ease and fluency. This concluded, I addressed

to them a short discourse, and as I spoke in Tahitian, one of the teachers acted as interpreter. My wild audience appeared to listen with profound attention, and conducted themselves with great propriety. Our noble-looking chief, Makea, excited much interest; for, in addition to his size and commanding aspect, he was dressed in European costume, with a red surtout which was presented to him by Mr. Buzacott just before our departure.

On returning home, I inquired of the teachers why they had not taught the people to sing, when they informed me that they began to do so, but as the females sang the hymns at their dances, they thought it better to desist. On inquiry, we learned that the teachers' wives had also attempted to instruct the Samoa females in the manufacture of white Tahitian cloth, of which they had made large quantities for the chiefs, but that the women were so idle that they could not be induced to learn the art, although the cloth was exceedingly admired. We also found that they had unsuccessfully endeavoured to persuade them to cover the upper part of their persons, of which they were excessively vain. Indeed, they were continually entreating the teachers' wives to lay aside their European garments and *faasamoa*, that is, adopt the Samoa fashions, which was to gird a shaggy mat around the loins, loop the corner of it on the right side, anoint themselves profusely with scented oil, tinge themselves with turmeric rouge, fasten a row of blue beads round the neck, and *faariaria*, strut about and show

themselves; and they enforced their wishes by assuring them, that if they did so, all would admire them.

At about one o'clock, Malietoa arrived. He was neatly dressed in a white shirt and waistcoat, and wore a beautifully wrought mat as a substitute for trowsers. He looked exceedingly well, and the contrast between his appearance then and at our former interview, when he came direct from scenes of war and bloodshed, was very striking. After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor property had suffered injury. He added, that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it, and "now," continued he, with an animation which indicated his delight, "all the people will follow, for by your return, they will be convinced that the *lotu* is true, and will believe the assurance of the teachers. For my own part," he added, "my heart is single in its desire to know the word of Jehovah." After thanking him for so faithfully fulfilling his promise, and explaining the cause of our detention, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and after various inquiries, gave him a cordial welcome

to his island, and complimented him by saying, that he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group.

In the afternoon I preached to a congregation of not less than a thousand persons, and found it a delightful employment to tell the wonderful story of redeeming love to a multitude on whom the light of the Gospel was just beginning to dawn; and earnestly did I pray that soon "they might be able, with all saints, to comprehend the breadth, and length, and depth, and height, of that love which passeth knowledge."

At the conclusion of the service, one of the teachers arose, and thus addressed the assembly: "Friends, for a long time we have been subject to ridicule; and some have even represented us as deceivers, and endeavoured to confirm their representations by saying, 'Where is Mr. Williams? he will never return: if he comes again we will believe.' Here, then, is our minister, for whom you have been waiting: you can ask him any questions you please, in confirmation of what we have told you. Moreover, there is an impostor* who has taught the people to keep Saturday as the sacred day, and some of you have listened to his advice. Here is our minister from England, the dwelling-place of knowledge; he and his brother Mission-

* This individual was a native of Upolu, and had visited Tahiti, where he had obtained a little knowledge of Christianity; and being an artful fellow, he had, like the run-away sailors, taken advantage of the general excitement, and had practised much deceit upon the people.

aries are the fountains from which its streams have flowed through these islands. Ask him, now, respecting the points concerning which you have doubted. He is our root."

In reply to this address, Malietoa, after a short interval, came forward, and delivered a most sensible speech, the substance of which was, that the Missionaries should not regard what any insignificant person might say, and that he hoped all suspicious feeling would subside; "for surely," he exclaimed, "they will now be convinced that what they have heard is the truth. Let all Savaii, all Upolu, embrace this great religion; and as to myself," he said, "my whole soul shall be given to the word of Jehovah, and my utmost endeavours employed that it may speedily encircle the land." At the conclusion of the chief's address, I desired one of the teachers to inform the people that, as I expected to remain with them a week or a fortnight, I should feel much pleasure, either publicly or privately, in answering any inquiries. It was therefore arranged that a public meeting should be convened on the following day. We spent the evening of this memorable Sabbath very profitably, in dedicating two of the Missionaries' children, born upon the island, to God in baptism.

The teachers expressed a wish that the service might be private, lest the Samoans, who imitated every thing they saw, should do the same to their own children. After this, the teachers went, as usual, to a number of houses in the settlement

to conduct family worship, and I employed the interval in composing two or three hymns in the Samoa language.

Early on Monday morning, a present of pigs, bread-fruit, &c., was brought to us, and at ten o'clock, a messenger came to request our attendance at a meeting, convened in the large public building. On our arrival we found it completely filled within, and surrounded by a crowd who could not gain admission. A vacant space was preserved in the centre for Makea and myself. Malietoa was seated opposite to us, at a distance of several yards, when, after exchanging salutations, I told him that I had come according to my promise, and that I was exceedingly delighted to find that he had fulfilled all his engagements, and had, with so many of his people, embraced Christianity. To this the old chieftain made a long and sensible reply; after which, Makea entertained and delighted the people with an account of the introduction and effects of Christianity at Rarotonga. "Now," he said, "we enjoy happiness, to which our ancestors were strangers: our ferocious wars have ceased; our houses are the abodes of comfort; we have European property; books in our own language; our children can read; and, above all, we know the true God, and the way of salvation by his Son Jesus Christ." He concluded his important and most effective address, by earnestly exhorting Malietoa and his brother chiefs to grasp with a firm hold the word

of Jehovah; "for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the Gospel."

Makea's address produced a most powerful impression. His appearance convinced every one that he was a great chief; and his colour, that he was one of their own people; and in their estimation, he was more splendidly attired than any European they had ever seen,* which they attributed to his having become a worshipper of Jehovah. In reply, Malietoa stated his full conviction of the advantage which would grow out of the good word. "We," he said, "should never have known each other, but for that word." He then declared his strong attachment to Christianity, and his determination to hold it with a firm grasp, as Makea had exhorted him. Encouraged by this, I informed Malietoa and his people that the Christians in England, with whom I was connected, were willing to send English Missionaries, if they sincerely desired to receive them; and I therefore wanted an explicit declaration of their wishes, as they had had sufficient time to form an opinion of the spirit and principles of Christianity. To this Malietoa instantly replied, with most emphatic energy, "We are one; we are only one; we are thoroughly one in our determination to be Christians." Proceeding with my interrogatories, I said, "What is your wish?" but, full of his subject, before I finished my question,

* Makea wore his red surtout, which Mrs. Buzacott had kindly made and presented to him.

he replied, "Our wish is that you should fetch your family, and come and live and die with us, to tell us about Jehovah, and teach us how to love Jesus Christ." I said, "But I am only one, and there are eight islands in the group, and the people are so numerous that the work is too great for any individual; and my proposition is, that I return immediately to my native country, and inform my brother Christians of your anxiety to be instructed." "Well," replied the chieftain, "go, go with speed; obtain all the Missionaries you can, and come again as soon as possible; but, oh! we shall be dead, many of us will be dead, before you return." There was something to my mind thrillingly affecting in the above expression; and callous indeed must have been the individual who could witness such a scene, and listen to such sentiments, without emotion. I went on to state that as the English Missionaries would have wives and property, I wished to ascertain whether Malietoa would be able to protect them. With an expression of surprise, and appearing somewhat hurt, he inquired, "Why do you ask that question? have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children, and property, to my care; now in-

quire if, in any case, they have suffered injury. And do you ask me whether I will protect English Missionaries, the very persons we are so anxious to have? Why do you propose such a question?" Feeling at once that I had committed myself, I instantly replied, "You cannot suppose that I ask for my own conviction; the faithful performance of your promises is perfectly satisfactory to my own mind; but you know that the English are a very wise people, and one of their first questions, in reply to my application for Missionaries, will be, 'Who is Malietoa? and what guarantee have you for the safety of our people?' And I wish to carry home your words, which will be far more satisfactory than my own." "Oh!" he exclaimed, "that is what you wish, is it?" and significantly moving his hand from his mouth towards me, he said, "Here they are, take them; here they are, take them; go, and procure for us as many Missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched." The chief then requested me to state what was esteemed *sa*, or bad, according to the principles of the Christian religion, promising to abandon every practice which the word of God condemned. In reply I informed him, that there were very many things, the evil of which they would see, as soon as they were a little

more enlightened; and that therefore our first object was to supply them with knowledge. Still there were some practices, the sinfulness of which I thought they could not but perceive, although deficient in Christian knowledge. I then referred to war, revenge, adultery, theft, lying, cheating, their obscene dances, and many of their pastimes, and concluded by exhorting them to be constant in their attendance upon the teachers, who could give them information upon all these topics, having been under the instruction of myself and my brother Missionaries for many years. Just before the meeting dispersed, Malietoa stated to the people that they might, in future, place confidence in the teachers, because my statements and theirs were in perfect accordance. He then requested me to bring the ship into the harbour, and not to be in haste to leave them, as their love would not soon abate. I was sorry, however, to find that the harbour was too shallow and full of rocks to allow us to anchor in it.

To facilitate my intercourse with the natives, I embraced the first opportunity of obtaining from the teachers a history of their proceedings, during their residence at the Samoas. The whole of this was so interesting, that it is with regret I omit any part of it; but for want of space I can only present the reader with a few of the most striking particulars. Among these, I may notice the reception of the Gospel by Malietoa and his family. Prior to the conclusion of the war, he sent one

of his sons to assist the teachers in erecting the chapel. This they completed a short time before the termination of the disastrous conflict. On Malietoa's return, the day was fixed for opening it; but just before that, he called his family together, most of whom had reached manhood, and stated, that he was about to fulfil his promise to me, and become a worshipper of Jehovah. With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old system. "Do you not know," he said, "that the gods will be enraged with me for abandoning them, and endeavour to destroy me, and perhaps Jehovah may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper, and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance—you will be safe." The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumph of Jehovah's power. At the

expiration of the third week, however, the patience of the young men was exhausted, and, going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him; and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me a most singular and interesting incident. In the first place, it evinced a noble disinterestedness and great magnanimity in Malietoa; and also showed us, that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus "trying his experiments upon Jehovah's power," an effectual barrier might have been raised against the progress of the Gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen.

A day was immediately appointed on which the young men should publicly renounce their heathenism; and, as the people generally have no idols to destroy, they adopted rather a singular ceremony in the abandonment of their former system. In order to render this intelligible, I must inform the reader that every chief of note has his *etu*. This was some species of bird, fish, or reptile, in which the spirit of the god was supposed to reside; and on this occasion one of the class was cooked and

eat, by which act, in the estimation of the natives, the *etu* was so thoroughly desecrated that it could never again be regarded as an object of religious veneration. The first chief who embraced the Gospel was a person whom the teachers met when they visited Malietoa at the seat of war. This individual, having been impressed with their conversation, returned to his district, and held a *faita-linga*, or consultation, with his people. The result of this was a request that the teachers would come, and be present at the ceremony of renouncing his heathen worship. On their arrival they found a large concourse of people, and, after the usual salutations, the chief inquired if they had brought with them a fish-spear. They asked why he wanted that; when he replied, that his *etu* was an eel, and that he wished one to be caught, that he might eat it, in order to convince all of his sincerity. An eel was therefore caught, and, being cooked, was eat by many who had formerly regarded it as their *etu*. The teachers then wrote the names of these in a book, kept for that purpose, delivered an address, and engaged in prayer. This, I presume, gave rise to the custom, which since then has been adopted by all who wished to embrace Christianity. The *etu* of Malietoa's sons was a fish called *anae*, and on the day appointed a large party of friends and relatives were invited to partake of the feast. A number of *anae* having been dressed, and laid upon newly plucked leaves, the party seated themselves around them,

while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and, with trembling hearts, they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the *etu* should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of cocoa-nut oil and salt-water, which was certainly a most effectual method of preventing such an evil. The favourable result of these experiments of the chief and his sons decided the people of the settlement to place themselves at once under the instruction of the teachers. Like the ancient Miletans, they expected that the daring innovators would have swollen or fallen down dead suddenly, but seeing no harm come to them, they changed their minds, and said that Jehovah was the true God.

Subsequently to this a large meeting was convened, to consult respecting the destruction of *Papo*, which was nothing more than a piece of old rotten matting, about three yards long, and four inches in width; but as this was the god of war, and always attached to the canoe of their leader when they went forth to battle, it was regarded with great veneration. At the meeting in question, one person had the temerity to propose that it should be thrown into a fire. This, however, excited a burst of disapprobation; and it was ultimately agreed, that as drowning was a less horrible death than burning, this should be his fate. For this purpose, a new

canoe was launched, several chiefs of note were selected, among whom was Fauea, the chief we brought from Tongatabu; and then, with great ceremony, a stone was tied to Papo, and he was placed on the canoe, to be consigned to a watery grave. The teachers heard of this just after the chiefs had left the shore, and immediately paddled off in another canoe, and succeeded in overtaking the chiefs before Papo was committed to the deep. They then requested Fauea to give it to them, that they might reserve it until I arrived, when they would present it to me; and to this they agreed. On reaching the island I came into possession of this relic, and have placed it in the Missionary Museum.

The report of Papo's being drowned produced a very general excitement, and from that period to the time of my arrival, applications from Manono, Upolu, and all parts of Savaii, for a visit from the teachers, had been incessant. From some places, one or more intelligent individuals came and resided for a week or two with the Missionaries, and carried from them to their waiting countrymen the little information which they had obtained, and when that was exhausted, would return for a fresh supply.

One part of the conduct of the teachers appeared to me worthy of special commendation. They had invariably refused to hold their religious services in the large public buildings, assigning as a reason, the disgusting and infamous character of the dances

and amusements conducted there. War had been often rumoured, and several times it was on the eve of breaking out. On one of these occasions, the heathen, exasperated at Tangaloa for inviting a teacher to reside at his settlement, threatened to attack him if he was not sent away. As Tangaloa refused to do this, they prepared for battle; but as soon as they saw that Malietoa had come with a large party of his followers to the assistance of his friend, they were intimidated and withdrew. On another occasion, some of the people of Manono threatened to put Malietoa to death. He had gone over there to visit some friends, when the chief who retained Tamafainga's head, proposed to unite with him in exacting a general tribute for it. To this, however, Malietoa objected, saying, that he was a worshipper of Jehovah, and that, with his consent, no tribute should be paid to the head of Tamafainga, nor a successor appointed. This exasperated the interested party so much, that they agreed to assassinate him. He heard of this, and after spending a few days with Matetau, returned home. The party expected to be assailed immediately, and therefore sent their women, children, and property to their fortress, put themselves in an attitude of defence, and waited anxiously during several weeks for the anticipated attack. This, however, Malietoa had no intention of making; but had he not embraced the Christian religion nothing could have prevented him from avenging the insult,

for the individual who proposed to kill him, had, a few years before, put Malietoa's favourite daughter to death in a most barbarous manner. He happened to take her in war, and being a fine young person, and the daughter of a great chief, he wished her to become his wife, but to this she would not consent, and it was also opposed by his own people, who said, that it was a base thing in him to take by force the daughter of so great a chieftain. Upon this he seized his club, and declaring that if he did not have her, no one else should, he struck her upon the head, and killed her on the spot. Malietoa had not forgotten this, and his sons urged him to embrace the present opportunity of avenging the death of their sister; but he replied, that having embraced the *lotu*, which was a religion of *peace*, he was determined, if possible, to live and die under its influence.

The teachers informed me that they experienced much anxiety during the existence of these "rumours of wars," but that for two months they had enjoyed tranquillity, and that my expected arrival, together with the "new religion," had engrossed the attention of the people.

The remaining part of the day was spent in conversing with the teachers upon various important topics. One subject considered was, the propriety of removing some of the Missionaries to other parts of the island, or to Upolu; and after much consultation, we determined that they had better remain together at present, and itinerate as much as prac-

ticable; but as there was so much danger in sailing among the islands in the Samoa canoes, it was resolved that they should immediately build a large boat, which they could accomplish with ease, as Te-ava had brought with him a pair of smith's bellows, and as I could furnish them with iron and a saw. They completed their task in a few weeks; and the boat has proved invaluable in the prosecution of their labours. As it was our invariable practice to impart all the mechanical knowledge we could to our native Missionaries, before we took them to their stations, they experienced no difficulty in effecting this important object. A second topic was the erection of a good substantial chapel as a model for all the other settlements. I gave a decided preference to the Samoa buildings, as more substantial, and better adapted for places of worship, than the Tahitian: the latter being long and narrow, the former nearly round. Beside this, the natives knew how to build their own houses, but not such as the Tahitian, the erection of which the teachers would be required not only to superintend, but in a great measure to complete with their own hands. I also recommended them to plaster it, to fix doors, and venetian windows, and to cover the floor with good mats, in order to impress the natives with the importance of the object to which it was set apart. Another very important point considered was, the extent to which the teachers should advise the chiefs who became Christians to interfere with the amusements of the people. I gave it as my

opinion, that they ought to prohibit all the exhibitions and amusements which were infamous and obscene; but that their sham fights, fencing matches, exercises in darting the spear, pigeon catching, and other pastimes which were not immoral, had better be tolerated; persuaded that when the Christian religion was embraced from a conviction of its spiritual nature and excellence, those of them that were improper would soon fall into disuse.

In the afternoon, I was honoured with the company of his majesty's five wives. Three of these were about forty-five years of age, the others were much younger. By my invitation they seated themselves upon the ground, and, after asking a blessing, they ate heartily and cheerfully what was placed before them. In the course of conversation, I found that a species of serpent abounded in the Samoa Islands; and having expressed a wish to take a specimen with me to the Society islanders, who had never seen one, the ladies immediately ran out of the house, and returned about half an hour afterwards, each having a live snake twined about her neck. The manners of these females were pleasing; and, while I gazed upon their good-natured countenances, and listened to their cheerful conversation, I could not but rejoice in the hope, that the period had arrived, when they would be raised from the state of barbarous vassalage into which sin and superstition had sunk them. During the evening, while conversing with the

king, and other persons of distinction, I made some allusion to the dreadful hurricane at Rarotonga, and found that, at the Samoa Islands, it had raged with great fury, accompanied by a violent shock of an earthquake; four of which, the teachers informed me, had been experienced within the seventeen months they had resided there. They also told me, that, during these shocks, the natives rushed from their houses, threw themselves upon the ground, gnawed the grass, tore up the earth, and vociferated, in the most frantic manner, to *Mafuie* to desist, lest he should shake the earth to pieces. Some said that the *devolo* was angry with them for allowing the *lotu* to be received at their islands, and begged the teachers to hide their Bibles until his rage had ceased. On asking their opinion of this phenomenon, they informed me, that *Tiitii ataranga* supported the island of Savaii with his left hand, and that had it been his right, long ago he would have shaken it to pieces; but that, in a quarrel with *Mafuie,* the latter broke his left arm, which rendered it feeble, and which accounts for the universal weakness of that arm in men. Thus ignorant are the heathen of the works as well as the word of God.

CHAPTER XXVI.

Visit to Amoa—A beautiful Settlement—A Company of Female Christians—Their Appearance—The Chapel erected by themselves—Visit to Malava—Disagreement between Matetau and Malietoa—An intelligent young Chief—Sail for Manono—Curious Incidents on board—Reconciliation effected between the Chiefs.

On the following morning we left Sapapalii for Amoa, a station about eight miles distant, at which the inhabitants had built a chapel, and were all receiving Christian instruction. In going thither, we passed through a settlement called Safatulafai, which is one of the most beautiful in the group, and which astonished and delighted me. We could more easily have imagined ourselves in an English park, than in a heathen village. A broad road of hard sand ran through it; a spacious building for their public business and amusements occupied the centre; and, at various distances, there were lawns of beautiful greensward, which were appropriated to club-fights, fencing, wrestling, and boxing-matches. The pathway was overshadowed by the wide-spreading branches of the *tamanue*, and other gigantic trees, while the neat houses of the inhabitants were partially concealed by the foliage of the bread-fruit trees and bananas, among which they were embowered. This settlement was kept in excellent order, and had an air of respectability which could not have been

looked for among a people, in other respects, so barbarous. Before we reached Amoa, we passed through two or three other settlements, which, although large, were inferior to Safatulafai. But what rendered these most interesting was, that in one of them a chapel was finished, and in a second the inhabitants were preparing to erect another. After spending a short time with the chiefs, and addressing to them a few words of encouragement, we proceeded on our journey, and reached Amoa, which we found to be an extensive settlement, but inferior in beauty to that through which we had passed. It was governed, as is frequently the case, by two chiefs of nearly equal rank. These were active young men, and very zealous in the cause they had espoused; and we were gratified to learn, that their example had been followed by all the inhabitants. After receiving the cordial welcome of chiefs and people, we went to the chapel, and found it rather a rough edifice, capable of accommodating about four hundred persons. A meeting was then held in the spacious public building, which answered all the purposes of town-halls in England. After several large baked pigs had been presented to us, the chiefs stated that they felt greatly honoured by our presence, and that, had I not sent to apprize them of my visit, they should have hastened to Sapapalii.

After my reply, they asked a variety of questions, similar to those proposed at the meeting with Malietoa; and, just as this conversation terminated,

our attention was arrested by the approach of about seventy females, bringing gifts, and following each other in goose-like procession. These were preceded by four men, each of whom was bearing upon his shoulders a baked pig. On entering the house, the men approached Makea and myself, and deposited their burdens at our feet. Each of the women then laid down her present, and these were so numerous, that, gigantic as my friend Makea was, he and myself were speedily concealed by the cocoa-nuts, bread-fruit, and yams, which were heaped up before us. On removing a portion from the top of the pile, that we might catch a glimpse of our friends on the other side, we perceived that the principal woman and her daughter had seated themselves by the two chiefs, one of whom she requested to be her spokesman. Through him she stated, that they had heard of my intention to come to Amoa; but as the Christians of her settlement were only females, they could not expect to receive a visit from so great a chief as myself, and had therefore come to pay their respects to one from whom they had received the word of Jehovah. She then expressed her regret that their offering was so small, and accounted for it by saying, that none of their husbands had yet become "sons of the word;" but still she hoped that I would accept it, as an expression of gratitude for my having brought to them the knowledge of salvation. This was a novel and interesting event, and before replying to her address, I asked the teachers what they knew

about her and her female friends. "Oh," said they, "we know her well, her settlement is five miles away, and some time ago she came and resided with us a month, during which she was exceedingly diligent in her attendance on our instructions. She then returned, collected all the women of her district, and so interested them by her statements, that very many have been induced to follow her example, and renounce their heathen worship. From that time to the present," they added, "she has been constant in her periodical visits; for as soon as her little stock of knowledge is expended, she returns, and stays with us a few days to obtain more, which she treasures up, and carefully carries back to her waiting companions." The teachers also told us that she had built a place of worship, in which, when neither of them could attend, this female chief conducted Divine service. After listening to this intelligence with surprise and delight, I expressed to her the gratification I had derived from the interview, and exhorted them all to be particularly circumspect in their conduct, "that by their chaste conversation they might win their husbands" to Christ. Having returned as handsome a present as I could make, our interview closed. The whole of the party presented a singular appearance; for although they had decorated themselves in the very best style, and looked exceedingly handsome, in the estimation of themselves and their countrymen, we hoped that their ideas upon this subject would soon be improved. The principal personage

was tall and well proportioned. Her dress consisted of a shaggy mat dyed red, bound round her loins, which did not reach below her knees. The upper part of her person was uncovered, and anointed rather freely with sweet-scented oil, slightly tinged with turmeric rouge. Rows of large blue beads decorated her neck, and formed bracelets for her arms. Her head was shorn very bare, with the exception of a single tuft about the size of a crown piece over the left temple. From this, hung a little lock of hair about six inches in length, which dangled carelessly about her cheek. Several of the party were the unmarried daughters of chiefs. The costume of these differed from that worn by the married women. While both parties appeared equally proud of their blue bead necklaces and bracelets, which they valued as highly as English ladies do their diamonds and pearls, the unmarried females wore a white instead of a red mat, had dispensed with the oil and turmeric, and retained a rich profusion of graceful curls on one side of their head, the other being shorn quite bare. Those of inferior rank contented themselves with a wreath of flowers, a little rouge and oil, a blue bead or two about the neck, and a girdle of fresh-gathered leaves. Their whole deportment was consistent with modesty and propriety.

My time, during our stay at Savaii, was fully occupied in paying visits similar to the above; but my limits forbid me to give an account of them. I must therefore content myself with presenting but

one more specimen of my engagements at this place. This was a visit to Malava, a settlement about eight miles from Sapapalii. During our journey we passed through one of the *nuu devolo*, devil's villages. I thought, when I first heard the expression, that it was an opprobrious term; but upon inquiry, I found that it was not so understood by the natives; for, on asking a man who had not joined the Christian party, whether he was a "son of the word," he replied, "No, I am a man of the devil." This, with other circumstances, convinced me that the term was used simply for the sake of distinction and not of reproach. In passing through this village, I observed, under the eaves of most of the houses, small pieces of white cloth, which were designed to intimate that a sacred ceremony was then being observed within, and that no person must enter the house upon pain of death.

On reaching Malava, we were conducted to the "government house;" and here we were met by the chief, who, after shaking hands with us, instead of rubbing noses, withdrew. He was rather tall, about the middle age, and of sedate appearance. As he wore a white shirt, a finely wrought mat as a substitute for trowsers, and a hat, he presented a more civilized appearance than most of his brethren. During his short absence, I learned from the teachers that he was one of the few who appeared to be actuated by principle, and that, in maintaining his profession, he had evinced undaunted courage. After about a quarter of an

hour's absence, he returned, accompanied by about a hundred men and women, the former carrying pigs and vegetables, and the latter pieces of cloth; and, having seated himself, he said, "I feel highly honoured by a visit from so great a chief, a chief of religion. I am now a worshipper of Jehovah, my heart and thoughts are in love with the good word, and my sincere desire is that, speedily, it may spread through the land, and that not a Faka-Devolo, a Devil's man, may remain." He then begged my acceptance of the food, which had been prepared in expectation of my coming; when I expressed my thanks, and the gratification with which I had heard his sentiments; adding, that as I did not come there to obtain property, of which we had plenty at home, I would only accept of a little of the food, and three or four pieces of the cloth for the purpose of showing their friends in England what clothing they wore, but the rest he must allow me to return. To this, however, he would not listen. I therefore sent the food on board the vessel, and presented the cloth to Makea. Before the meeting terminated, the chief and people of another settlement, about three miles distant, came to beg for a missionary; and two messengers from a large settlement, about six miles further, on the same errand, and also to solicit the honour of a visit. But although the spirit was both willing and delighted, yet the flesh was too weak to allow me to gratify them. After this, we held an interesting religious service in their chapel, which was the largest and

best I had seen, with the exception of that at Sapapalii, and would accommodate nearly five hundred persons. This concluded, we returned home, about ten o'clock at night, almost insensible to fatigue, from the pleasure we had enjoyed in the engagements of the day. Malava was so important a station that the Missionaries had consented to allow one of their number to reside at it, and as Boki had been instrumental in the conversion of that people, he was selected for the purpose.

On reaching home, my attention was called to a circumstance which occasioned me a little perplexity. For some months past, a serious disagreement had existed between Malietoa, and Matetau of Monono; and the teachers were very anxious that they should be reconciled before I left. In order to effect this, I had despatched the vessel to fetch Matetau, supposing that he would esteem it an honour to have an English ship sent for him; but, unfortunately, he refused to come. Upon hearing this, Malietoa's indignation was aroused, and being convinced that the continued hostility of these powerful chiefs would endanger the peace of the islands, I determined, if possible, to effect a reconciliation, and with this view, proposed to Malietoa that he and his brother Tuiano, with two or three of the teachers, should accompany me to Manono, whither I intended to convey Te-ava, Matetau's Missionary. To this he at first strongly objected, but, after describing the spirit of Christianity, as contrasted with that of heathenism, and stating that it was honour-

able in us and pleasing to God to be the first to seek reconciliation, he instantly said, "Then I'll go, we'll go to-morrow."

This important point being settled, I prepared to retire to rest; but, although it was past midnight, and I was excessively fatigued, I was kept from reclining upon my welcome mat, by the conversation of one of the most interesting and intelligent young chiefs with whom I had yet had intercourse. His name was Riromaiava. He was nearly related to Malietoa, and esteemed by the old chieftain so highly that he consulted him upon every subject of importance. He had just then returned from a journey, and was impatiently waiting my arrival. On entering the house, to my surprise, he saluted me in English, with "How do you do, Sir?" I instantly replied, "Very well, I thank you, Sir; how do you do?" "O," he answered, "me very well: me very glad to see you; me no see you long time ago; me away in the bush making fight; oh! plenty of the fight, too much of the fight! Me hear that white chief bring the good word of Jehovah, me want plenty to see you; me heart say, 'How do you do?' me heart cry to see you." He further told me that he had become a Christian, and added that his sincere desire was to know and love the word of God. Upon inquiring whether he had learned to read, he replied, that he had been trying for several months, but that his "heart was too much fool," and that he had not yet succeeded. I encouraged

him to persevere, and told him that the knowledge of reading was so valuable that no labour could be too great in order to its acquisition. He assured me that he would persevere, and never be tired until he had mastered it. After this he asked me a variety of questions about England, the usages of civilized society, the principles of Christianity, and numerous other topics, which convinced me that he was worthy of the esteem in which he was held, and of the reputation he had obtained. Perceiving that I was overcome with fatigue, he retired, after requesting me to take a meal at his house in the morning, before I sailed for Manono; and being so much interested with his intelligent conversation, I accepted his invitation. In the course of the morning he gave me a fearful account of the cruelties practised in the late war; and having stated that very many of the women, children, and infirm people were burned, he exclaimed, in a pathetic manner, "Oh, my countrymen, the Samoa man, too much fool, plenty wicked; you don't know. Samoa great fool, he kills the man, he fights the tree. Bread-fruit tree, cocoa-nut tree, no fight us. Oh! the Samoa too much fool, too much wicked." He then inquired very affectionately after Mrs. Williams and my family; and being informed that I had two sons, called John and Samuel, and that the age of the latter was about that of his own little boy, he begged that he might be allowed to give him that name; to which I consented. He further entreated me to fetch Mrs. Williams, and reside

at Samoa, as he greatly desired to be *poto* (very wise), and had never till then met with one who could give him all the knowledge he desired. In reference to Mrs. Williams and the children, he asked me if "Williams woman and Williams boy" did not grieve very much at my being so very far away from them for so many months upon the sea? "Yes," I replied, "but Mrs. Williams is as anxious as myself that the poor heathen should know about Jesus Christ and salvation, and therefore willingly makes the sacrifice." With tears in his eyes, he then exclaimed, "We plenty sorry for them; they must have plenty of cry for you all these moons." After exchanging presents, I took my leave of this intelligent young chief, promising to give him as much of my company as my numerous engagements would afford. He told me that his patrimonial estate was at Upolu; that it was a most beautiful settlement; but that, having been beaten in a late war, he was obliged to take refuge with his relative, Malietoa. He expected, however, soon to be re-instated in his possessions, and hoped he should then be able to obtain a wise Missionary to instruct him.*

On the following day we embarked for Manono, accompanied by Malietoa, Tuiano, several other chiefs, and two of the teachers. The natives evinced much feeling at our departure; and having seated themselves by the sides of the path which

* The chief had acquired his knowledge of English from a sailor who had been left at the islands sick, and who was a very decent, well-behaved man.

led to the place of embarkation, they arose as I passed, kissed my hand, and entreated me to return as speedily as possible, to tell them more about Jehovah and Jesus Christ. A foul wind prevented our reaching Manono before the next day, and this afforded me an opportunity of discovering that Malietoa still retained many of his heathen usages; for although it rained heavily during the night, he would not descend from the deck, which his friends accounted for on the ground that his presence rendered a place sacred. In addition to this, we learned that no female must touch food that had been brought near to him. Upon remonstating with the natives on the folly of these practices, they assured me that there was nothing superstitious in them, or connected with the worship of the gods, but that they were simply ceremonies of respect which were shown to the principal chiefs.

They were curious in examining the different parts of the ship. My bed-cabin, with the bedding, pleased two of the ladies so much that they were anxious to occupy it; but not wishing it to be soiled with their oily skins, I directed them to the lockers, as a comfortable sleeping-place. "True," they replied, "but these are not so soft and pretty as yours;" and they went and patted the pillows, and put them to their cheeks, saying, "*Lelei, malu,*" "good, soft." However, they appeared to sleep very soundly on the lockers, except when the ship tacked, and they were rolled off upon the cabin floor.

On reaching Manono I hastened on shore, and succeeded in inducing Matetau to accompany me to the vessel. After introducing him to Malietoa, I stated that my object in bringing them together was to effect a reconciliation, and establish a friendship between them; for as they were most influential chiefs, and as teachers had been placed with them both, their disagreement would be most disastrous to the cause of religion. I then proposed to leave them for a short time to themselves, and hoped they would be able to accomplish the much desired object. In about an hour they came to me and said, "We two have now but one heart," and that in future they would unite their influence to prevent war, and extend religion. I then gave the teacher and his wife in special charge to Matetau, who ordered his property to be carefully placed in his own canoe; and when we had knelt upon the deck, and commended them to God in prayer, they departed for the shore.

I was truly thankful thus to have been enabled to reconcile these two powerful chiefs, and to commence a Mission upon this important little island under circumstances so favourable. On the Monday week I again visited Manono; but being too unwell to land, I sent to inquire after the welfare of Te-ava, who addressed to me the note of which the following is a translation:—

Manono, November 5th, 1832.

DEAR FRIEND,

I like this place very well: the chief is very kind, and the people supply me with plenty of food. We held our services yesterday in the largest house in the settlement, which was quite full. The chief, with many of the people, have made a public profession of Christianity. This morning we met to teach the alphabet, when the house was again filled, and the people were all anxious to be taught. We are happy and comfortable. May the Lord protect you while sailing on the sea. We think very much about Mr. and Mrs. Buzacott.

Blessing on you, through Jesus.

TE-AVA.

After landing Malietoa and his party at the Missionary station, I proceeded to different parts of the islands of Savaii and Upolu, in search of a harbour where to anchor, refit, and procure water for our return voyage. This occupied five or six days; and wherever we went we found the people anxious to be instructed. Indeed, the applications to visit different settlements were so numerous that I could have advantageously spent six months there instead of one. Every where they urged their claim by saying, "Our chapel is finished, and all we want is a Missionary." At length, by the guidance of the natives, we found a very commodious harbour, and they informed me of two others. Thus in one island we discovered three harbours, although it had been reported by La Perouse, Kotzebue, and others, that there was no safe anchorage in the whole group.

On arriving off the harbour at Apia I went in

with the boat to examine it; and on finding it spacious, convenient, and safe, we made a signal to the vessel to stand in, which she did, and dropped anchor in about six fathoms of water. The Messenger of Peace was very soon crowded to excess by natives; but as Malietoa sent his *Tuulaa-fale,* or orator, with me, silence was commanded, when, with great parade, he declared who I was and what I wanted. He then announced that Malietoa had given me his name, and that the respect due to him must be shown to me.

Having made arrangements for procuring a supply of water, I went on shore, and was conducted to the house of Punipuniolu, the principal chief. After exchanging salutations, he made numerous inquiries respecting myself, and then asked my opinion of the harbour. Having told him, in reply, that it was one of the best I had seen, he requested me to communicate this to captains of ships, as he greatly desired to be visited by them. To this I replied that I had no objection; but as the captains would immediately inquire whether the chief was a Christian, I should be compelled to inform them that he was not so. "Oh, no," he exclaimed, "you must not tell them that, for I had resolved, before your arrival, to follow Malietoa's example; and if you will wait until to-morrow morning, by which time I shall have conferred with my people, you can come on shore, and make me a Christian." Accordingly, on the following morning, I met the

chief, and about a hundred and fifty other persons. On entering his house I was saluted with the greatest respect, by the name of Malietoa, and addressed in the language used to chiefs of the highest rank. As soon as I was seated, Punipuniolu said, "I have resolved to renounce the religion of my forefathers, and wish you to make me a Christian." I informed him that nothing but a change of heart could make him a Christian, and that this was the work of God; but, at the same time, I should rejoice to receive his public declaration in favour of Christianity, to write his name in a book, and to offer up to Jehovah my sincere prayers on his behalf. The chief then requested that those who wished to follow his example would remain in the house while I prayed, and that the others would withdraw. On hearing this, about twenty retired, but they returned at the close of the prayer, when the chief thus addressed the assembly: "Let none of us speak contemptuously of religion. Some of you have preferred remaining in the devil's worship. Do not you revile my proceedings; neither will I yours." A short time after this, while walking about the settlement with the chief, he appeared much dispirited; and on inquiring the cause, he replied, "Oh, I am in great perplexity! I have taken a most important step; I have become a worshipper of Jehovah, but I am quite ignorant of the kind of worship I must offer, and of the actions which are pleasing or displeasing to him, and I have no one to teach me." I then

gave him all the information which circumstances would permit, and wrote to request one of the teachers to come and reside with him for a short time.

During the few days I remained on the island I took several long walks into the interior of the country, of which the following brief specimen must suffice. After proceeding about three miles through an almost untrodden forest, where stately trees grew in wild luxuriance, we reached an open space, which proved to be the site of a small village. Here there was an extensive grass-plat, interspersed with numerous half-grown bread-fruit trees, and surrounded by the houses of the natives, with regular intervals between them. Our appearance startled the sequestered inhabitants, for I was probably the first European they had ever seen. The chief received me with much respect, and ordered mats to be spread upon the grass, and refreshments to be brought. I then told him my errand, and inquired whether he had embraced Christianity. He replied that he had heard of the *lotu*, and, in common with all his countrymen, desired instruction; but, having no teacher, he was very ignorant. Having informed him that one of the teachers would come shortly, and reside for a time with Punipuniolu at Apia, he promised to attend his instructions. We returned by a circuitous route, and observed that, although exceedingly rich, very little of the land was under cultivation beyond that in the immediate vicinity of the

settlement. The chief requested me to stay and witness the *poula langi*, or "heavenly dance," which he was preparing for our entertainment; but as evening twilight had gathered around us, and as we did not suppose that it savoured much of heaven, I declined the invitation.

Having visited several settlements in this island, and received numberless applications to visit others, we prepared for our departure; and as we had to pass Manono, I determined to call there once more. On reaching it, I was delighted to find that three of the teachers were spending a few days with their newly arrived brother. They informed me that they had just opened two new chapels at Upolu, and that the prospects of Te-ava were most encouraging, as nearly all the inhabitants of Manono had placed themselves under his instruction. After making arrangements with them for visiting various parts of Upolu, especially Apia, the settlement of Punipuniolu, I took leave of them, and thus closed my second visit to the Samoa group.

CHAPTER XXVII.

Runaway Convicts, &c.—Tragical Occurrences—Retributive Justice—Two Vessels taken at Heathen Islands—Kindness of English Captains—Meet with the Widow of Puna—Her Narrative—Ship springs a Leak—Danger to which we were exposed—Vavau—Its Dreariness—Arrival at Tonga—Character and Labours of the Wesleyan Missionaries—Arrival at Rarotonga—Flourishing State of the Stations and Schools—The Ingenuity of the Children in procuring Slates and Pencils—Letter of one of the Children.

DURING my second visit to the Navigators Islands, many facts were communicated to me, some of which I think it necessary to notice.

The first, is the number of runaway sailors, and other Europeans, who reside among the people, and do them incalculable mischief. Many of these were convicts from New South Wales, who had stolen small vessels, and had thus made their escape. The Missionaries informed me, that, subsequent to their settlement, a gang of them came there in a fine schooner, which, after stripping of her sails, and every article of value, they scuttled and sunk a few hundred yards from the shore.

Some time before this, another gang came, in a stolen vessel, to the Society Islands; and, although treated with the utmost kindness by the chief, Mahine, they contrived, after plundering his house of all his property, among which was a blunderbuss

and a small cask of powder, to decamp at midnight in Mr. Barff's whale-boat. Shortly after they had left the shore the boat was missed, and two others, with native crews, were immediately despatched in search of them. Unfortunately, one of these fell in with them; when the unsuspicious natives said, "Friends, we have come to fetch you back; you must not steal the Missionary's boat and the chief's property." In reply, they received the contents of a blunderbuss, which blew the head of one of them to pieces. Two more were killed by the same weapon, and a fourth severely wounded. The only other person present was a little boy, who jumped into the sea and hid himself behind the boat; when the wretches, supposing that they had completed the work of destruction, hoisted their sail and departed. The boy then climbed into the boat, and, assisted by the wounded man, rowed to the shore. On my return from one of my voyages, I found several of these men at Raiatea. They immediately came to me, and represented themselves as shipwrecked mariners. In reply to my inquiries, they said they were wrecked in 73 degrees *north*, and were only *three* weeks in reaching the Society Islands. I replied immediately, that their tale was a foolish fabrication; that I was convinced they were convicts; and that I should write by the first opportunity to inform the Governor of their arrival. They left Raiatea the day after, or perhaps some of our people would have been murdered, as those of Huahine were. Subse-

quently, these ungrateful wretches reached the Navigators Islands, where they entered, with savage delight, into the wars of the natives; and having fire-arms and powder, they made fearful havoc among them. However, "vengeance suffered them not to live;" for the leader of this murderous gang very soon fell a victim to his temerity. On one occasion, seeing a number of the opposite party clustered together, he fired his blunderbuss, heavily loaded with bullets, and killed *nine* upon the spot, besides wounding others! The natives, however, did not give him time to reload his murderous weapon; but rushed upon him and killed him with their clubs. The chief for whom he was fighting entertained so high an opinion of his bravery, that he cut off his head, and carefully sewed the fractured parts of the skull together with fine cinet. He had this in his possession when I was there; and it was said that he worshipped it as his *etu*. A second of these wretched men was drowned in endeavouring to make his escape; a third fell in battle shortly afterwards; but to the monster of iniquity, whom the natives put to death before my arrival, a longer time had been allowed. Of this individual I received the most terrific accounts. It was stated, that he had killed upwards of *two hundred* persons with his own hands! Being an excellent marksman, no one could escape who came within the range of his musket. The natives fled as soon as they perceived him; and, to avoid detection, with fiendish ingenuity he smeared him-

self with charcoal and oil. He seldom left the fort of the party for whom he was fighting without killing a number of the enemy, whose heads were invariably cut off, and ranged before him during his meals. He often seated himself upon a kind of stage, smeared with blood, and surrounded with the heads of his victims. In this state, his followers would convey him on their shoulders, with songs of savage triumph, to his own residence. The party for whom he fought, was, however, conquered; and he saved his life by fleeing to the mountains, where he lived three months upon roots, or whatever else he could obtain. At length he came to Manono, and threw himself upon the mercy of the chiefs, who spared him, upon the condition that he should never again engage in their wars. But a few months after this, having received authentic information of his secret intrigues with the opposite party, the chiefs held a consultation, at which it was determined to put him to death. One of their number, a powerful young man, was charged with this commission; and, selecting a few faithful followers, he proceeded, at midnight, to the murderer's house, and, by a single blow, severed his head from his body. Mr. Stevens, surgeon of the unfortunate Oldham, whaler, which was taken at Wallace's Island, was sitting by his side at the time. From him I received much information. Providentially, this gentleman left the vessel the day before the crew was massacred. I conveyed him to Rarotonga and Tahiti, where,

by his medical skill, he rendered essential service to the Mission families.

When I was at Manono, I found the people at one part of the island exceedingly shy, and on landing, the chief sent a message requesting me to come to his residence. He then stated that having ordered an Englishman to be killed, he feared that I should be angry and avenge his death. After giving me a full account of the character and practices of this monster, I told him that the King of England would not allow his subjects, who conducted themselves well, to be injured with impunity in any part of the world, but that as this individual had been such a murderer, they had nothing to fear, for the Government of my country would approve their conduct.

While at the Navigators, I heard of two vessels having been taken at islands on which the people were still heathen. In the one case all the crew, and in the other the greater part of them, fell victims to the excited feelings of the natives. In both instances, however, the English were the aggressors. In the one, a chief's son was threatened with death, and in the other, the drunken captain and crew were in the act of dragging the chief's wife on board their ship. A short time after this disastrous event, a man-of-war visited the island, when sixty of the inhabitants were killed. Surely if the natives are to be so severely punished for avenging their injuries, some method ought to be adopted to prevent our countrymen from inflicting them.

The native Missionaries informed me of an interesting visit they had received from Captain Swain, of the Elizabeth whaler, who not only treated them with much respect, but gave them a variety of useful articles. He also made valuable presents to the chiefs, and encouraged them to pay great attention to the instruction of the teachers. Hearing that I was expeeted soon, he left a letter for me, in which, after stating many things in commendation of the teachers and people, he informed me, that in addition to his own inclination to encourage Missionary labours, he had orders from his owner, Mr. Sturges, who belongs, I believe, to the Society of Friends, to visit Missionary stations for his supplies, and to afford Missionaries every assistance in his power. Alexander Birnie, Esq., has done the same for many years. To such owners and captains we feel our obligations, and desire to record their kindness.*

While at the Navigators, I heard that the widow and family of Puna, formerly our native Missionary at Rurutu, were residing at Niua-tabutabu, or Keppel's Island. I therefore determined to go and convey them to their homes. On reaching the island, I found them in very destitute circumstances, and after having given vent to her feelings, the widow supplied me with the following most affecting history of her sufferings. Her husband, herself, and

* I am truly happy to say, that of late years several captains have been in the habit of visiting the islands, whose arrival both the natives and ourselves hail with delight. Among these may be mentioned Captain Morgan, Captain Emment, Captain Thomas Stavers of the Tuscan, Captain Lee, and several others.

family, with ten natives of Rurutu, and two Americans, put to sea, in a little decked vessel of their own building, for the purpose of returning to Raiatea; but, having lost their way, they were driven about for nearly six weeks, when they descried a large low island, called by the inhabitants Manaiki. As the natives appeared friendly, one of the Americans and two of the Rurutuans went on shore; having promised to hoist a white flag if they were treated with kindness: No flag, however, was hoisted, and although they sailed about the island for nearly a fortnight, all they heard concerning their unfortunate companions was, that the king had dedicated them to the gods; but whether as sacrifices, or whether, from their being the first strangers who had ever visited his island, he had simply made them sacred, Puna could not ascertain. I think it not at all improbable that their lives were spared, and that they may have been instrumental in imparting a knowledge of Christianity to the inhabitants. At length the boat was driven by a strong wind to another island of the same group, called Rakaana, which I should suppose from the widow's account to be about twenty-five miles from Manaiki, and to belong to its inhabitants, who visited and lived upon the produce of each island alternately. Here Puna's party landed, and saw houses and canoes, but no inhabitants. In the former there were many preserved bodies, with flowing black hair, which looked as if alive. The natives, the widow informed me, were

strong and robust, and resembled the inhabitants of the Päumotas, who are a shade or two darker than those of the Society Islands. The canoes were very large, and built entirely of the cocoa-nut tree. Of this group I received information from the Aitutakians some time previously, as a canoe full of people had drifted, fifty or sixty years before, from thence to Aitutaki. The cluster is said to consist of five islands, four of which are named Manaiki, Rakaana, Mautorea and Pakara. I suppose them to be about two days' sail N. E. of Aitutaki.

Again putting to sea, Puna and his party were driven in various directions for upwards of two months, when they reached Keppel's Island, lat. 15° 56′, long. 174° 10′, 1900 miles from Rurutu. Here the people wished to plunder them, but were revented by Maatu, the king. They remained at this island four months, during which time they kept the Sabbath, and observed all their accustomed religious services. One person of influence joined them, and was desirous that they should reside at his district, where he promised to erect a place of worship; but Puna was taken ill, and not expecting to recover, he was exceedingly anxious to be where he could enjoy intercourse with a Missionary, and hearing that some resided at Tongatabu, about three hundred miles distant, he again launched his little schooner. They were driven, however, by a foul wind to Niuafou, an island about ninety miles west of that from which they started, and here poor Puna died the day after he landed. He was a laborious

and valuable teacher. Of his piety I entertain no doubt. He and his colleague, however, never agreed, which gave rise to serious evils at Rurutu, and occasioned me more anxiety than I experienced in reference to any other of our stations. He committed his wife and family to the chief of the island, and spent his dying moments in exhorting him to place himself under Christian instruction. The day after his death the natives dragged the little vessel on shore, and set her on fire for the purpose of obtaining the iron with which she was fastened; and some runaway sailors broke open Puna's box and stole his property, but they quarrelled in dividing it, when one of them received a blow which terminated his life. Puna's peaceful death and parting exhortations produced so powerful an impression upon the chief's mind, that he determined to embrace a religion which imparted such blessedness. But his people were so exasperated at his renunciation of idolatry, that they entered into a conspiracy and put him to death.

Having taken the widow and family on board, we made as direct a course as we could for Rarotonga, when, after proceeding about three hundred miles, a serious disaster befel us. At midnight the mate awoke me with the startling announcement, "You must get up immediately, Sir, the ship has sprung a leak, is half full of water, and is sinking fast." I ran on deck instantly, and found, to my consternation, nearly four feet of water in the hold. I at once perceived that no time was to be lost, and that every individual must exert himself to the ut-

most; for the alternative was *pump* or *sink*. We all, therefore, set to work forthwith, some with buckets and others at the pumps; and in about an hour, I was relieved from my intense anxiety by finding that we had gained six inches. Thus encouraged, we continued our arduous and united efforts until morning, by which time we had succeeded in pumping the ship dry. Still, however, the water came in so fast, that, in a few minutes, we were compelled to resume our labours. And now the first thing to which we directed our attention was, to put our pumps into the best possible repair; and as the ship might sink in a moment, we also determined to get the boats in readiness. This being accomplished, we filled a few bags with biscuits, and some bamboos with water, and put them, with a number of cocoa-nuts, into a convenient place to prevent confusion in the event of being compelled to leave the ship. As there were two boats, we then divided the crew into two parties, and made every arrangement which prudence dictated in our distressing circumstances. I was truly thankful at being enabled to maintain a coolness and tranquillity during the whole of this exigency. The greater part of the night was spent in an unsuccessful search for the leak; and our perplexity was much increased by the wind becoming contrary and exceedingly violent. Against this we contended for several days, pumping the whole time without intermission. At length we reached Vavau, and hoping to discover our leak, we worked our

devious way for several hours amidst a multitude of small islands in quest of an anchorage, but did not find one until sunset. Early the following morning, we commenced a thorough search for the leak within and without, but although the natives dived under the keel, and swam all around the vessel, no fracture nor defect could be discovered; we therefore put to sea again,* and having to contend against a contrary wind, we were five days, instead of twenty-four hours, in reaching Tonga. Very providentially, I found there Captain S. Henry; and the day after our arrival, Captain Deanes, of the Elizabeth, English whaler, came to anchor. Aided by these two gentlemen with their crews and the natives, we succeeded in heaving down the vessel, and, after a close scrutiny, discovered the cause of

our danger in a large auger hole in the keel, into which the bolt had never been driven. This had

* We found the water run in much faster when we were lying at anchor, than when at sea; indeed the leak began when we were in a perfect calm.

been filled with mud and stones in the hurricane at Rarotonga, which had kept the vessel from leaking *six* months, during which time, she had sailed several thousands of miles. A stone was very fortunately wedged in the hole, or it would have been impossible, in the estimation of the captains and carpenter, to have kept the vessel from sinking.

With my short visit to Vavau I was much delighted. It will be recollected that, on my former voyage to the Friendly Islands, I met Finau at Lefuga, who not only refused to embrace Christianity himself, but threatened with death any of his people who did so. My satisfaction then may be imagined at finding this once despotic but now docile chieftain, with all his people, receiving the instructions of Mr. Turner. At the time of my arrival they were erecting a large place of worship to accommodate a congregation, which, on the preceding Sabbath, consisted of more than two thousand persons. All this had been effected in *two* years. At my former visit to the Hapai Islands I found a number of respectable Vavauans there in exile, who had forsaken all to enjoy the instructions of Mr. Thomas. There they acquired a fitness for future usefulness; and when, by the conversion of Finau, they were permitted to revisit their own island, they began at once to impart to their countrymen the inestimable knowledge they possessed. Thus was the wrath of man made to praise God.

With Mr. and Mrs. Turner I spent a most

pleasant evening. Their prospects of usefulness were very encouraging, and their hearts appeared to be thoroughly in their work.

The Vavau group is composed of a great number of barren rocks, of compact crystal limestone, from thirty to more than a hundred feet in height. Many of these are inaccessible and uninhabitable to human beings. In some of them there are little sandy coves, where the natives, in numbers corresponding with the extent of the habitable spot, erect their dwellings.

Vavau appeared a most dreary place. We saw nothing, as we worked our winding way, but high, precipitous, and weather-beaten rocks, which, although bold, were barren. These were the undisturbed possessions of innumerable sea-fowl and vampire bats, whose screams, mingling with the hollow roar of the sea, as it engulfed itself in the numerous excavations and caves which had been scooped out by the billows, were the only sounds which disturbed, while they appeared to enhance, the awful stillness of the place. On reaching the Missionary settlement, you are agreeably surprised to find a beautiful and fertile plain, inhabited by human beings, not one of whom appeared until we were near the anchorage.

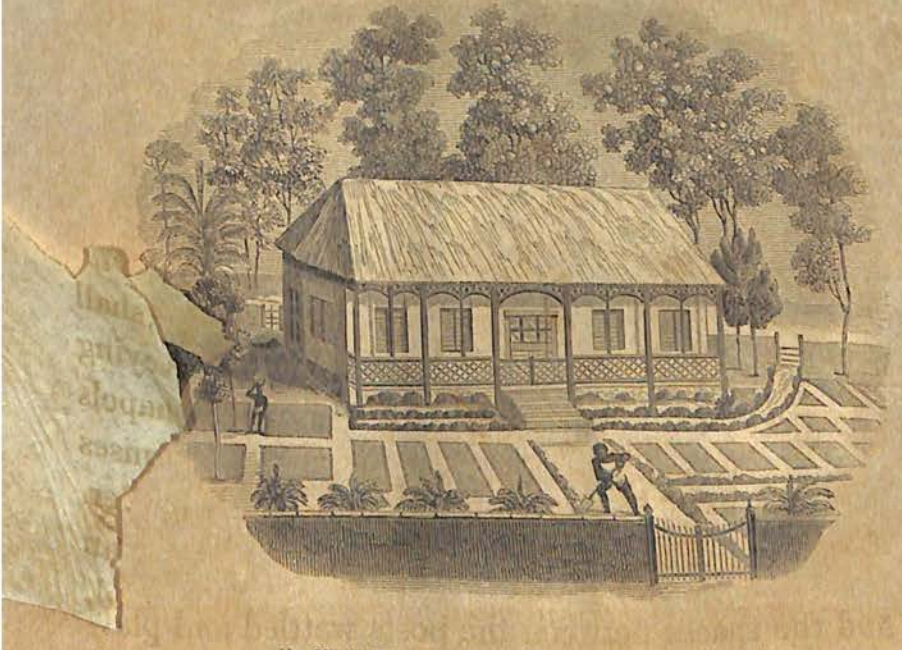
In my visit to Tongatabu I was truly delighted to find that the Missionaries had received a printing press, and that it was most actively engaged in preparing the word of life for the people. Its invaluable operations were commenced in April, 1831,

and by November, 1832, *twenty-nine thousand one hundred* copies of small books, containing *five millions seven hundred and seventy-two thousand pages*, had been struck off. Such facts furnish delightful evidence of the untiring diligence of the Missionaries who supplied the matter, and of the perseverance of Mr. Woon, who had charge of the mighty engine. Indeed, if sterling piety, and entire devotedness to the cause of God among the heathen can ensure success, our Wesleyan brethren at the Friendly Islands will have a distinguished portion.

After spending a fortnight of most pleasing and profitable intercourse at this place, our vessel being ready for sea, we sailed for Rarotonga, which we reached in safety, in January, 1833, having been absent fifteen weeks.

After this, I remained several months at Rarotonga, during which period we completed the revision of the translation which I brought to England, and of which, I am happy to add, the British and Foreign Bible Society has printed *Five Thousand Copies*. This precious treasure I shall have the unspeakable satisfaction of conveying back with me. During this period, also, the chapels were rebuilt, Mr. Buzacott's new Mission premises erected, and the settlements put into excellent order. The accompanying plate may give the reader an idea of our dwellings. The framework is of wood, and the spaces between the posts wattled and plastered with lime made from coral. By the exercise of a little ingenuity we contrived to render them

THE AUTHORS RESIDENCE, at Raiatia. after the model of which Mr. PITMAN'S was built.



Mr. BUZACOTTS RESIDENCE, in imitation of which the KING'S was built.

both comfortable and respectable. Mixing red ochre with the coral whitewash we obtained a salmon colour for our walls, and by pounding the charcoal of soft wood and mixing it with lime we procured a French grey. The graceful foliage of the banana, young bread-fruit, and cocoa-nut trees, by which they are surrounded, invests our premises with an appearance of neatness and elegance. It was my determination, when I originally left England, to have as respectable a dwelling as I could erect, for the Missionary does not go to barbarize himself, but to civilize the heathen. He ought not therefore to sink down to their standard, but to elevate them to his.

In addition to this, I prepared a small elementary book, and a catechism in the Samoa language, ten thousand copies of which Mr. Barff printed before I left the islands.

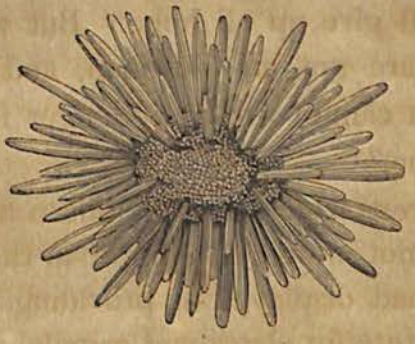
The schools were, at this time, in a pleasing state of prosperity. In that of Papeiha, there were about *five* hundred children, in Mr. Buzacott's, *seven* hundred, and in Mr. Pitman's, upwards of *nine* hundred; and on the morning of our departure, they wrote to me on their slates several hundreds of letters, expressive of their regret at my leaving them. One of these, written by a little boy about nine years of age, I desired him to copy upon paper. The following is a translation.

"Servant of God,—We are grieving very much for you; our hearts are sore with grieving, because you are going to that far distant country of yours,

and we fear that we shall not see your face again. Leave us John to teach us while you go, then we may expect to see you again; but if you take John too, we shall give up all hope. But why do you go? You are not an old man, and worn out. Stay till you cannot work any longer for God and then go home."

The progress which these children had made in writing was not more gratifying than the ingenuity which they had displayed in providing themselves with a substitute for slates and pencils. We taught them to write at first by means of sand-boards, but, of course, they could not by this mode acquire any great facility in the art. They frequently expressed their regret at this, and as our supply of slates was very small, they determined, if possible, to find a substitute. Having formed the resolution, they were observed one morning, on leaving the school, running in groups up the mountains, and shortly after, returning with flakes of stone which they had broken off from the rocks. These they carried to the sea beach and rubbed with sand and coral until they had produced a smooth surface. Thus far successful, they coloured the stones with the purple juice of the mountain plantain, to give them the appearance of English slates. Some of the boys completed the resemblance by cutting theirs square and framing them, so that, without close examination, you could scarcely detect the difference. The next desideratum was a pencil, and for this they went into the sea, and procured a number of the

echinus, or sea-egg, which is armed with twenty or thirty spines.



These they burnt slightly to render them soft, that they might not scratch; and with these flakes of stone for a slate, and the spine of the sea-egg for a pencil they wrote exceedingly well: and hundreds of them took down the principal portions of every discourse they heard.

CHAPTER XXVIII.

Discovery of the Samoa Group—French Navigators—Names of the Islands—Kotzebue—Manua—Orosenga—Ofu—Tutuila—Opolu—Manono—Aborima—Savaii—Importance of the Group—Eligibility for a British Settlement—Soil—Trees—Various uses of the Candle-nut, Bread-fruit and Cocoa-nut Trees—Botany of the Islands—M. Betero—Birds—Vampire Bat—Snakes and Lizards—Fish—Fishing—Turtle.

In various parts of my Narrative, I have given the reader to understand that many points of importance were reserved for the conclusion. To these I shall now call his attention; and that which appears to demand our first consideration is, the geography of the Navigators Islands.

This extensive and populous group is situated in the South Pacific Ocean, and extends four degrees east and west. It was discovered on the third of May, 1678, by the French circumnavigator Bougainville, who gave it the designation it now bears, most probably on account of the superior construction of the canoes of the natives, and their surprising dexterity in the water. The group is called by the inhabitants, Sa-moa, and consists of eight islands:—*Manua, Orosenga, Ofu, Tutuila, Upolu, Manono, Aborima, and Savaii.* In addition to these there are several small islands off the coast of Tutuila and Upolu.

In the year 1788, this group was visited by the unfortunate La Perouse, whose colleague M. de Langle, and a number of his men were barbarously murdered by the natives. This tragical act conveyed such an impression of their treachery and ferocity as deterred subsequent voyagers from venturing among them. And for many years they appear not to have been visited by a vessel from any part of the civilized world.

The names given by the French navigators are so confused and incorrect, that it is utterly impossible to know the islands which they intended to designate. Upolu they call *Oyolava*, and the large island of Savaii, *Pola*. Manua they call *Opoun*, Orosenga and Ofu, *Fanfou* and *Leonie*. Now Leone is the name of a bay at Tutuila, which island they called *Mauna*.

Indeed there is not one island named correctly, and I am quite unable to divine where Bougainville and La Perouse obtained the names under which they describe them.

In this respect, as well as in every other, Captain Cook's superiority is strikingly displayed. The accuracy of his directions is such, that you may follow them with as much confidence as you travel the high roads of England; and the excellent sense of this prince of navigators is manifested in his retaining the native names of the places at which he touched. This is of singular advantage to persons visiting the numerous islands of the Pacific.

In our most popular nautical works, especially in

Norie's Epitome, it will be seen that the names there given differ from those attached to the same islands in his charts of the Pacific, but neither of them are correct.

The Russian prodigy, Kotzebue, *says* that he visited this group; but, with all his skill in misrepresenting and vituperating the Missionaries, he has failed to correct one error or to supply a single deficiency of his French predecessors. But while he has not done this, he takes great credit to himself for introducing yams among this people, and thereby preventing them from being driven to the dire necessity of eating human flesh; whereas the Samoa islanders were never addicted to that horrid practice, and as for yams, they had them before Kotzebue was born.

As I may not have occasion to refer to this individual again, I shall embrace the present opportunity of saying, that his "New Voyage round the World," so far as it relates to Tahiti, is *one tissue of falsehoods,* containing accounts of persons who never existed, and lengthened histories of events which never occurred.

MANUA. Sailing to the eastward, after passing a small, uninhabited island, about seventy miles east of the whole group,* this island 169° 1′ W. long,

* I was also informed of a very dangerous reef about four degrees eastward of the group. Off Keppel's and Boscawen's islands there are several sunken rocks, at a distance of six miles from the shore, upon which the sea appeared to break at intervals of about a quarter of an hour, and we were close to them before they were observed. There is also a dangerous reef about 25 miles N. N. E of these islands.

14° 9′ S. lat. presents itself. It is circular, and so elevated as to be visible at a distance of forty or fifty miles. The shore is lofty and bold, and there appeared to be but little low land. I did not observe any dangers off the coast. The whole group, however, requires to be properly surveyed. The inhabitants of Manua are regarded as a conquered people, and are, in consequence, despised and oppressed by the other islanders. Indeed, in most of the groups of the Pacific, one island was subject to peculiar oppression, and supplied the others with human sacrifices and slaves; and in single islands, particular districts were thus subjected. This was the case with the district of Arorangi at Rarotonga, the chief and people of which dwelt in the mountains.

Orosenga and Ofu next appear. These are two comparatively insignificant islands, nearly united at right angles. The inhabitants were not so numerous as at Manua; indeed, most of the people of Ofu have been destroyed by those of Orosenga. The coast appeared to be free from danger.

Tutuila is about fifty miles west of Orosenga, in 170° 16′ W. long., 14° 20′ S. lat. This is a fine, romantic island, of from eighty to a hundred miles in circumference. It was here that the unfortunate M. de Langle lost his life; and, on this account, the bay, in which he was murdered, received the name of *Massacre Cove*. In sailing down the south coast we observed several fine bays, two of which attracted our particular observ-

ation. One was called *Rango-pango*. Into this, vessels of a hundred tons burden might run and anchor with safety. *Leone* is the name of the other, which is so spacious and deep that ships of any burden might anchor there with perfect safety, except during a strong south wind. It was in this bay that I was so kindly received. See page 416.

UPOLU, the next island of the group, is in circumference between 150 and 200 miles. The mountains on this island are very high, and, in clear weather may be seen for fifty or sixty miles. These are richly clothed with verdure to their summits; and in the north-east parts of the island, they present a variety, in their form and character, which, in some situations, renders their appearance romantic and sublime; in others, soft, luxuriant, and beautiful. It has been stated that there were no harbours in this group; but, at this island alone, we found three, and there may be others. The one at Apia, in which we anchored, is spacious, commodious, and safe; and as it faces the north, it admits, with the prevailing trade-wind, of easy ingress and egress. The bottom is sandy, and at twenty yards from the shore, there are about five fathoms of water. A river falls into the bay, so that any quantity of excellent water may easily be obtained there.

MA-NO-NO lies next, and is about five miles in circumference. It is attached, by a shoal and reef, to the south-west extremity of Upolu; the reef

passes round it, and rejoins Upolu on the opposite side. This island offers several good harbours for vessels of forty or fifty tons burden. There is shoal water to a considerable distance from the shore; but I am not aware that any rocks exist to render approach dangerous. On the north side of the island there is a good roadstead. Manono, although small, is of great importance; for as its inhabitants have been victorious in every struggle, it has obtained a kind of political superiority over the whole group. It has many dependent settlements on the larger islands of Savaii and Upolu, and, when engaged in a contest, draws such assistance from these as to form a force which no single chief can withstand. Hence the inhabitants of Manono are called the *Malo*, or victorious people. Notwithstanding this, it is affirmed that they have never been the aggressors in a conflict. The island is badly supplied with water, but the natives have sunk wells, and have thus succeeded in obtaining it.

ABORIMA is about two miles in circumference, from two to three hundred feet in height, and is situated half-way between Manono and Savaii. It received its name, which signifies the hollow of the hand, from its remarkable shape. Most probably it is the crater of an extinct volcano. It is precipitous and inaccessible, except at one small opening; and the people of Manono, to whom it is subject, use it in time of war as a fortress for their families and property, and, in the event of defeat, as a retreat

for themselves. For these purposes it is well adapted, as it is so completely protected on all sides by the inaccessible rocks, that it is only necessary to guard the narrow entrance. This is done most effectually,—first, by throwing tripping lines across it, so that men stationed on the jutting rocks that flanked the passage could easily overturn every canoe that entered it; and, secondly, by constructing a platform or bridge on the rocks that overhung this opening, from which they could hurl huge stones upon the invaders. Although, therefore, the people of Manono had been at times driven from their own island, this retreat was so effectually guarded, and so well provided with food, that they never had been, and scarcely could be, subdued. Barren and sterile as are the sides of the rocks, a very different appearance is presented when you arrive opposite to the point where the crater has emptied itself. Here the whole of the interior opens at once to the view, and any thing more beautiful or unique I never beheld. The island is a basin, most regularly scooped out, and ascending with a gentle slope from the centre to the circumference; and although, on approaching it, nothing meets the eye but sterile cliffs, when you catch a glimpse of the amphitheatre within, you discover there a glorious contrast to the dreariness and desolation without. Not a barren spot is to be seen, but one verdant mass of tropical vegetation, the whole of which, from the peculiar form of the island, presents itself at a single view, and

fills the beholder with delight. If any thing could enhance the beauty of the scene, it is the group of native dwellings which, half revealed among the trees of cocoa-nut, bread-fruit, and banana, form the settlement. But I must hasten to notice

SAVA-II, the last and largest of the group, which is said to be 250 miles in circumference. The mountains of this superb island are very lofty, and visible at a distance of sixty or seventy miles. These gradually increase in height from the sea to the centre of the island, and all of them are covered and crowned with noble forests. Savaii, in beauty, extent, and importance, yields to few of the many charming islands that bestud and adorn the bosom of the Pacific.

The straits between Upolu and Savaii are from ten to fifteen miles wide, and, at their southern entrance, are Manono and Aborima. They may be passed by vessels of the largest class with perfect safety, and are entered either between Savaii and Aborima, or between Manono and Aborima, both openings being sufficiently wide, and perfectly free from rocks and shoals.

The Navigators group is, with the exception of the Sandwich Islands, the largest and most populous in the Pacific at which Missions have been commenced, and in a few years they will, no doubt, rise into considerable importance. As they lie in the vicinity of the Friendly Islands, the extensive Fiji group, the New Hebrides, New Caledonia, and numerous other solitary islands, intercourse between

them could be easily maintained, and thus a civilizing and religious influence might be exerted upon the countless thousands of benighted heathen, who dwell between the Samoas and the coast of New Holland; and whether we view this group as a mart for commercial enterprise, a field for scientific research, or a sphere for the exercise of Christian benevolence, we must regard it with feelings of the liveliest interest.

A few years ago, it was much wished by the inhabitants of New South Wales, that the British Government would form a settlement at one of the South Sea Islands, where ships might refresh and refit, without being exposed to danger. The fate of the unfortunate Oldham whaler, and the numerous tragical events which were constantly occurring at these islands, gave rise to this suggestion. Although the danger has ceased where Christianity has been introduced, yet, should such an establishment be determined upon, the Navigators group is a most eligible place for its formation. Its central situation, the excellence of the harbours, the abundant supply of water and provision, the amazing extent of rich and arable land, and the quantity and variety of the timber, are important prerequisites for an establishment of this description, and such as must ensure its prosperity.

For their EXTENT OF SURFACE these islands deserve consideration. There are many valleys, containing thousands of acres of rich soil, entirely untilled; indeed, the portion of country under

cultivation is very inconsiderable; for, as the fruits grow so abundantly without labour, the Samoans, like the Tahitians, display but little ingenuity in agriculture. In this they are greatly surpassed by their neighbours, the Tongatabuans, who subsist almost entirely upon produce raised by themselves; while the Tahitian and the light hearted Samoan can work or play, rove abroad or stay at home, dance or sleep, with the assurance that the beautiful grove of bread-fruit trees, in which his cottage is embowered, will afford him an abundant supply; and, if these should prove insufficient, that the mountains abound with bananas, plantains, wild yams, and other esculents, more than enough to supply the deficiency. Notwithstanding this, however, the Samoans cultivate vast quantities of taro, because they prefer it to the yam.

The SOIL is so exceedingly rich, that coffee, sugar, cotton, and every other tropical production may be raised in these islands to almost any extent; and as they are well watered, and abound with springs, lakes, and streams, machinery might, in many places, be worked with the greatest facility. This, of course, enhances the value of these superb islands incalculably.

The TREES at the Samoas, as at Tahiti, exhibit great beauty and variety. Some are remarkable for their size; and others for their flowers, or fragrance, or fruit. Most of them are evergreens. Indeed, there are but two or three deciduous trees

on the islands. In general, the new and old leaves, the bud and the blossom, the young fruit and the ripe, appear together, and adorn these through the whole circle of the year. Some of the trees are exceedingly valuable as timber. This is the case with the *tamanu* (calophyllum.)· These grow to an amazing size. I have seen them five feet in diameter. The natives select this wood·for their canoes, stools, pillows, bowls, and other articles, which are wrought, with immense labour, out of the solid mass. It has been used by us in ship-building; and, as it is durable, and holds a nail with great tenacity, it is very valuable for that purpose. Its value is further enhanced, by the circumstance, that iron lasts much longer in the *tamanu* than in any other wood. We have also made furniture of it. It has a veiny and beautiful grain, and is susceptible of a high polish. In the hands of European cabinet-makers it would vie with some of our most admired woods. This might become an important article of commerce.

The *amai,* or *miro,* is another tree of note in the various islands of the Pacific. The leaves of the *miro* were aways used in religious ceremonies, and ambassadors invariably carried a branch of it as an emblem of their authority. The wood is of a close texture, of a dark brown colour, very little variegated, but susceptible of a high polish. It is easily worked, and makes beautiful furniture.

The *tou* (cordia) is a low, wide-spreading tree, and is generally planted near the dwellings of the

chiefs. Its wood closely resembles rose-wood, in colour and grain, but is not so hard. It makes beautiful furniture. I have frequently thought that it would be exceedingly valuable for musical instruments, as the wooden drums made from it by the natives, produce a far more sonorous and mellow sound, than those constructed from any other tree. On this account the *tou* is highly prized by them.

To those already mentioned I might add several other trees, especially the *toi*, with the botanical name of which I am unacquainted. This tree grows to a considerable size and height. The wood, towards the heart of the tree, is of a blood red, and the lighter parts are beautifully waved, like satin-wood: it takes a high polish. The *toa* also, (casuarina,) abounds in all the islands, attains to a large size, and is covered with exceedingly graceful foliage. The wood is reddish brown, and very hard. We have used it for sheaves of blocks, for cogs in our sugar-mills, and for other similar articles; and I think it would be valuable for a variety of purposes for which hard wood is required in England. The ingenuity of the natives is displayed in working this wood, which they do with wonderful facility, considering their miserable tools, of shell, stone, and bone. Their clubs and spears, many of which are most exquisitely carved, are made of this wood.

The above, and numerous other trees which the islands produce in great abundance, might be added to the list of those most valued in Europe. From

many of them gums and dyes are procured, which might become articles of importance in our own and other civilized countries. Several of the trees possess a high value to the islanders; and I have frequently admired, on the one hand, the beneficence of God, who has united so many useful qualities in a single plant; and, on the other, the ingenuity of the natives in discovering and applying these to the purposes of necessity and comfort. Of this remark I shall select an illustration. The candle-nut tree (*aleurites triloba*) abounds in the mountains; and as its leaves are nearly white, they form a most agreeable contrast to the dark rich foliage of the other trees among which it is interspersed. It bears a nut, about the size of a walnut, which is used as a substitute for a candle. Having stripped off the shell, they perforate the kernel, and string a number of these on a rib of the cocoa-nut leaflet, and then light them. By burning large quantities of this nut in a curiously constructed oven, the natives obtain a very fine lampblack, with which they paint their canoes, idols, and drums, and print various devices upon their ornamental garments. They also use the colouring thus obtained in tatooing their skin. Besides this, the *tuitui* furnishes a gum with which they varnish the cloth made from the bark of the bread-fruit tree, thus rendering it more impervious and durable. From its inner bark a juice is procured, which is a valuable substitute for paint-oil, and, when mixed with lampblack, or with the dye from the casu-

arina and other trees, it becomes so permanent that it never washes off.*

But among all the trees that adorn the islands of the Pacific, the Bread-fruit deserves the pre-eminence for its beauty and value. It frequently grows fifty or sixty feet high, and has a trunk between two and three feet in diameter. The leaves are broad and sinuated, something similar in their form to those of the fig tree. They are frequently eighteen inches in length, and of a dark green colour, with a glossy surface resembling that of the richest evergreens. The fruit is oval, about six inches in diameter, and of a light pea green. It always grows at the extremity of the branches, and hangs either alone, or in clusters of two or three. There are sometimes several hundreds of these upon one tree, and their light colour, contrasted with the dark, glossy leaves among which they hang, together with the stately outline and spiring shape of the tree, render it an object which, for its beauty, is not surpassed in the whole vegetable world. The value of this wonderful tree, however, exceeds its beauty. It is every thing to the natives, their house, their food, and their clothing. The trunk furnishes one of the best kinds of timber they possess. It is the colour of mahogany, exceedingly durable, and is used by the natives in building their canoes and houses, and in the manufacture of the few articles

* Finding that the cocoa-nut oil, when mixed with paint, did not dry, we extracted an oil from the candle-nut, which answered the purpose much better.

of furniture they formerly possessed. From the bark of the branches they fabricate their clothing; and, when the tree is punctured, there exudes from it a quantity of mucilaginous fluid, resembling thick cream, which hardens by exposure to the sun, and, when boiled, answers all the purposes of English pitch. The fruit is, to the South Sea islander, the staff of life. It bears two crops every season. Besides this, there are several varieties,* which ripen at different periods, so that the natives have a supply of this palatable and nutritious food, during the greater part of the year. The leaves are excellent fodder for the cattle, and they are so excessively fond of it, that it is necessary to protect the young trees by high and strong fences.

At the Navigators Islands we found a variety, with which the Hervey and Tahitian islanders are unacquainted. This had a number of seeds ranged around the core.† The tree which produces this fruit does not grow to so great a size as the others, and the leaves are not sinuated. I observed that the rustic native cottages generally stood

* There are very many varieties of the Bread-fruit, for each of which the natives have distinct names; and there stood in our garden, a tree which was regarded by them as a very great curiosity. Its two main branches differed considerably, the leaves on the one side of the tree being much more deeply sinuated than those of the other, and the fruit on the one branch being oval, while that on the other was nearly round. This was an accidental circumtance, for the natives do not understand grafting.

† When I informed the Raiateans of this circumstance it excited considerable amazement, and the first thing Makea inquired for, on arriving at the Samoas, was the bread-fruit with seed in it, that he might see the wonder for himself.

amidst a grove of these beautiful little trees, the fruitful branches of which embowered them, and shielded their inmates from the piercing rays of the sun. The inhabitants of these fertile spots can lie upon their mats, and, without labour or care, behold their bread growing before their eyes. Many other particulars respecting this invaluable tree might be noticed, but I have already exceeded the limits I had assigned to myself for remarks upon the botany of the islands, and as so many have written upon the subject, it is unnecessary for me to traverse the ground again.

The same observation is applicable to the *cocoa-nut tree.* Its appearance, its character, and its uses, have been so minutely described by others, especially by the Rev. W. Ellis,* that I shall only add a remark or two, to illustrate the wisdom and goodness of the kind Father of the human family, in making this provision for their wants. The bread-fruit tree requires depth of soil, and consequently cannot grow upon low coral islands. But those who dwell upon these spots, are not left to perish; for where the bread-fruit tree will not exist, there the cocoa-nut tree flourishes; and the latter is as valuable to the inhabitants of the coral, as the former is to those of the mountainous islands. Of the trunk of the cocoa-nut tree the natives obtain timber for building their houses and canoes. With the leaves they thatch their dwellings, and make baskets. Round that part of the stem of each leaf which is attached

* Ellis's Polynesian Researches.

to the trunk of the tree, there is found a remarkably fine and strong fibrous matting, which is a singular provision for the security of the long leaves against the violence of the winds. The cloth thus woven in the loom of nature is altogether a most curious substance; the regularity with which the fibres cross each other, and the singular manner in which they are attached, give it the appearance of being a product of human ingenuity. It is obtained in pieces of about two feet in length, and ten or twelve inches wide, and is used by the natives for a variety of purposes, but principally for sails and clothing. It is of a wiry texture; and, when worn, would be exceedingly distressing, if the skin of the natives was tender. The principal value of this tree, however, consists in the supply it yields, both of food and water. In many of the coral islands there are neither streams nor springs; and were it not for the cocoa-nut, the inhabitants must perish. On a sultry day, when the very ground burns with heat, a native, by climbing the cylindrical trunk of one of these trees, can pluck a dozen unripe nuts, each containing a pint or more of water, as cool and refreshing as from the limpid stream.* Is it possible to reflect upon the wonderful adaptation of the fruits of the earth to the climate where they grow, and the circumstances of

* The cocoa-nut milk, as it is obtained in England, conveys no accurate idea of the delicious beverage used by the natives; for as the nuts are old and dry, the fluid is rancid. In the tropics, the water is drank before the kernel is formed, when it is perfectly clear, and combines a degree of acidity and sweetness, which renders it as refreshing as lemonade.

man, without exclaiming, "How manifold are thy works, O God! in wisdom hast thou made them all!"

As I have already intimated, the cocoa-nut tree can be killed with great ease. In the year 1832, myriads of insects, of the mantis family, appeared at Rarotonga and the surrounding islands; and vast numbers of these invaluable trees were destroyed by them. The following is a representation of the insect.

I shall conclude these remarks by observing, that perhaps few more extensive or more inviting fields are open to the botanist than the South Sea Islands. This will be apparent, when I inform my reader that, in 1832, the Tahitian and Society Islands were visited by M. Bertero, an Italian botanist, an accomplished and scientific man, who astonished not only the natives, but ourselves, by the cures he effected with medicinal herbs. When a patient came to him for relief, M. Bertero, without going twenty yards from the spot, would often

point out some herb, which, used according to his directions, produced in numberless instances the most beneficial effects. This gentleman was enthusiastic, and indefatigable in the pursuit of his object; and during the eight or ten months of his sojourn at the islands, he obtained *two thousand new specimens*. I regret exceedingly to state, that the vessel in which he sailed for the west coast of South America perished at sea, and that this gentleman was unhappily lost, together with his valuable collection. This regret is heightened by the circumstance, that he had imbibed principles which could have afforded him no consolation, when baffling with the wave that was about to engulf him.

> "'Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion must supply
> Solid comfort when we die."

At the Tahitian and Hervey Islands there are but few varieties of the FEATHERED TRIBES; and these are not remarkable either for the beauty of their plumage or for the sweetness of their notes. At the Navigators they are far more numerous; but even there the ornithologist may soon complete his catalogue. I was certainly surprised to find that owls abounded at this group, as not a single specimen is found at the islands to the east of it. There are also several species of the turtle-dove at the Samoas, and I obtained one, the plumage of which was exquisitely

beautiful; bright blue-green and vermilion being the prevailing colours. These, together with paroquets, water-hens, wood-pigeons, wild ducks, and a few others, comprehend all the varieties of the feathered tribe found in the Samoa Islands. The vampire bat abounds at this group; and it is a singular fact, that they are also numerous at Mangaia, but unknown at every other island eastward of the Navigators. At Savage Island, they are regarded by the natives as a great delicacy. Some that I was conveying to Rarotonga as a curiosity died on board the ship, and the two Savage Island youths skinned, broiled, and ate them. The Samoas venerated them as *etus;* and if Satan is worshipped for his ugliness, I do not wonder that this creature was selected to represent him.

Snakes also, which are unknown at the Tahitian and Hervey groups, abound here. I was informed that there were several species of them, some of which are beautifully variegated. Those procured for me were of a dark olive colour, about three feet long. There are also water-snakes, some of them beautifully marked with longitudinal stripes of yellow and black, and others with rings, alternately white and black. The natives esteem both the land and sea-snake good food. In the disorder occasioned by the leak in our ship, and her subsequent sinking at Tongatabu, I lost my snakes, and many other curiosities which I was conveying home.

Very large *lizards* are found on the mountains of Savaii and Upolu; and from the description I received, I should conclude that they were guanas. None, however, of these reptiles are venomous.

Another peculiarity in the natural history of this group is, that a *wild dog* is found in the mountains. I regretted exceedingly that I could not obtain one. From the description I received, it appears to be a small animal, of a dark, dirty grey, or lead colour, with little or no hair, and large erect ears.

The coast abounds with *fish* and *turtle*, and the Samoans are exceedingly expert in catching them. The methods they adopt are similar to those of the Tahitian and Society islanders, who, I think, have more contrivances, and those more ingenious, than the natives of other groups. The Hervey islanders, however, surpass them in taking the flying fish. The Samoans make fishhooks of bone, pearl, turtle, and other shells. They also make fishing-nets of the bark of the hibiscus, the bread-fruit, the banian, and other trees. But the most ingenious method of fishing which I saw at the Samoas was the following:—a number of hollow floats, about eight inches in diameter, and of the same height, were attached to a strong cord, at a short distance from each other. To each of these a line was fastened, about ten inches long, at the end of which was a piece of fish bone, made very sharp at both ends, and suspended by the middle; so that when the fish seized the bait, the bone pierced it in contrary directions, and

thus secured the prey. The floats answered two purposes; to attract the fish by their whiteness, and to show when it was caught.

The *rau roa* is another method by which vast quantities of fish are taken. This is formed of a number of cocoa-nut and other leaves, fastened firmly together, which are dragged from moderately deep into shallow water, where the fish are encircled and captured. The natives generally select creeks and bays for using the *rau roa*. They also adopt the practice of intoxicating fish; and for this purpose, throw in a quantity of bruised seeds of the *hutu*, or Barringtonia tree. The albicore, boneto, ray, swordfish, and sharks are among the larger sea-fish eaten by the natives; in addition to these, they have an almost endless variety of rock-fish, which are remarkably sweet and good. Salmon abound in many of the islands, but these are caught in the salt water. They exactly resemble the English variety in size and shape, but the flesh is white. Crabs, lobsters, and rock-oysters, with a vast variety of other shellfish, are found amongst the coral reefs and rocks. In the rivers and lakes there are prawns, shrimps, and eels.

Turtle are far more numerous at the Samoas than at Tahiti, or the Hervey group. There are also two varieties; the hawksbill and the green. Of the shell of the former, which in England is called *tortoiseshell*, the natives make finger-rings, fish-hooks, and neck and ear ornaments; but,

having lately learned that it was a valuable article of barter, they estimate it more highly than they did. The turtle was considered by the Rarotongans and Tahitians as most sacred. A part of every one caught was offered to the gods, and the rest cooked with sacred fire, and partaken of by the king and principal chiefs only. I suppose no woman, in any of those islands, ever tasted that luxury, prior to the introduction of Christianity.

In concluding this brief notice of the natural history of the Navigators Islands, I would remark, that there is not, in the whole range of the Pacific, a finer group; and I am persuaded that, as soon as the progress of religion amongst the inhabitants shall afford additional facilities for properly exploring them, a vast amount of interesting information will be obtained, and more beauties and wonders will be disclosed.

CHAPTER XXIX.

Distinct Races of Polynesians—Islands inhabited by each Race—Malay origin of the Inhabitants of Eastern Polynesia—Reasons for this Theory—Three objections answered—Origin of the Inhabitants of Western Polynesia doubtful—Conjectures respecting them—Spiritual condition of the two Races—Physical character of the Eastern Polynesians—Superiority of the Chiefs, with reasons for it—Intellectual capacities of the People—Opinions of Themselves—Mental Peculiarities—Wit and Humour—Proverbs and Similies—Ingenuity—Good Sense—Eloquence—Desire of Knowledge—Influence of Religion upon the Intellect—Appropriate use of Scripture.

ORIGIN OF THE SOUTH SEA ISLANDERS. I have already stated that the numerous Isles of the Pacific are peopled by two races of men, who, although possessing many characteristics in common, exhibit numerous traces of a distinct origin. This clearly appears in their physical conformation, colour, and language. The one race is allied to the negro, having a Herculean frame, black skin, and woolly, or rather crisped hair; while the hair of the other is bright, lank, and glossy, the skin of light copper colour, and the countenance resembling that of the Malay. The latter inhabit Eastern Polynesia, which includes the *Sandwich*, the *Marquesan*, the *Paumotu*, the *Tahitian* and *Society*, the *Austral*, the *Hervey*, the *Navigators*, the *Friendly Islands*, *New Zealand*,

and all the smaller islands in their respective vicinities; while the former race, which we may designate the Polynesian negro, is found from the Fijis to the coast of New Holland, which, for the sake of distinction, we shall call Western Polynesia. It will appear, then, that the natives on the eastern part of New Holland, and the intertropical islands within thirty degrees east of it, including *New Guinea, New Britain, New Ireland,* the *Archipelago* of *Lonsiade, Solomon's Isles, New Caledonia,* the *New Hebrides,* and the *Fijis,* differ essentially from the copper-coloured inhabitants of the other islands. There is indeed, in most of the islands, a partial intermixture of these races; but the great mass of the people clearly exhibits the distinction I have made. Hitherto, Missionary labours have been entirely confined to the copper-coloured natives. We have now, however, proceeded so far west, as to reach the negro race, and our next effort will be to impart the same blessings to them. To this, we are encouraged by the fact, and a fact more interesting can scarcely be found, that nearly the *whole nation* of Polynesian Asiatics is now converted to the Christian faith.

The point, then, for consideration is, the origin of these islanders. In tracing that of the copper-coloured Polynesians, I find no difficulty. Their physical conformation, their general character, and their Malay countenance, furnish, I think, indubitable evidence of their Asiatic origin. But to these proofs must be added, the near affinity

between the *caste* of India and the *tabu* of the South Sea Isles;—the similarity of the opinions which prevailed respecting women, and the treatment they received in Polynesia and Bengal, more especially the common practice of forbidding them to eat certain kinds of food, or to partake of any in the presence of the men;—their inhuman conduct to the sick;—the immolation of the wives at the funeral of their husbands; and a great number of games and usages. These, I think, are clear indications of the Asiatic origin of this people; but the correspondence between the language spoken by the Malays and the Polynesians is a still more decisive evidence. Many of the words are the same in all the dialects of the South Sea Islands; but the identity is very remarkable in the speech of the New Zealanders, Rarotongans, and others, who introduce the nasal sound, and the hard consonants. Of this I will furnish a very few examples.

EXAMPLES.

English.	Rarotonga.	Malay.
The eye	mata	mata
Food	manga	mangan
Dead	mate	mate
A bird	manu	manu
Fish	ika	ika
Water	vai	vai

The Polynesians employ the Malay numerals with scarcely any variation; but, as the Samoa islanders frequently insert the *s* and the *l* into their words,

these are most like the Malay. This will be apparent from an example.

English.	Tahitian.	Rarotonga.	Samoa.	Malay.
Sun	ahuru	ngauru	safulu	safulu
Moon	marama	marama	malama	malama

These are the principal circumstances upon which I found the belief that the copper-coloured Polynesians, and the various tribes inhabiting the Indian Archipelago, have the same origin.

To this theory there are three objections, which have been considered formidable,—the distance of the Malay coast from Tahiti;—the prevalence of the easterly trade-winds within the tropics;—and the unfitness of the native canoes for performing long voyages. But I think I can show that these difficulties have been much exaggerated.

Let us consider for a moment the first objection,—the distance from the Malay coast to Tahiti, the Sandwich, and other islands. That distance is about a hundred degrees, or seven thousand miles; and it is thought to have been impossible for the natives to perform such a voyage with their vessels, and imperfect knowledge of navigation. If no islands intervened, I should at once admit the conclusiveness of this objection; or, if we were to assert that they came direct from the Malay coast to islands so far east, the assertion could not be maintained; but if we can show that such a voyage may be performed by very short stages, the diffi-

culty will disappear. Suppose, then, that the progenitors of the present islanders had started from the Malay coast or Sumatra, what would have been their route? By sailing five degrees, or 300 miles, they would reach Borneo; then, by crossing the Straits of Macassar, which are only about two hundred miles wide, they would arrive at the Celebes. These are eight degrees from New Guinea, but the large islands of Bessey and Ceram intervene. The distance from New Guinea to the New Hebrides is twelve hundred miles; but the islands between them are so numerous, that the voyage may be made by short and easy stages. Five hundred miles from the New Hebrides are the Fijis; and about three hundred miles farther on, the Friendly Islands. Another stage of five hundred miles brings you to the Navigators; but, between these two points, three other groups intervene. From the Navigators to the Hervey Islands, the distance is about seven hundred miles, and from thence to the Society group about four hundred more. Thus, I think, every difficulty vanishes; for the longest stage, in the voyage from Sumatra to Tahiti, would be from the Navigators to the Hervey group, seven hundred miles; and the Rarotongans themselves say that their progenitor, Karika, came from thence.*

The two opposite points have yet to be reached; —the Sandwich Islands, and New Zealand. The former are about two thousand five hundred miles

* See pages 193 to 196.

north of Tahiti; but the voyage, if made by way of the Marquesas, would not be difficult, because the distance would thus be diminished from six to eight hundred miles, and the voyagers taken so much to the eastward, that they would be wafted with great velocity before the prevailing trade-wind. With this supposition the native traditions agree; one of which states, that, after the Island of Hawaii was produced by the bursting of an egg, which an immense bird laid upon the sea, a man and woman, with a hog, a dog, and a pair of fowls, arrived in a canoe from the Society Islands, and became the progenitors of the present inhabitants; and, in another, it is stated, that a number of persons arrived in a canoe from Tahiti, and, perceiving that the Sandwich Islands were inhabited only by gods or spirits, they took up their abode at Oahu. Certainly such traditions, in the absence of all evidence to the contrary, ought to be admitted in confirmation of the theory I am advocating.

In reaching New Zealand from Tongatabu, or the Fiji Islands, comparatively little difficulty would be experienced. The distance is about twelve hundred miles; but if the wind happens to be from the north-east, which is a frequent occurrence, the voyage could be performed in a few days. My own boat was on one occasion driven from Tahiti to Atiu, and on another from Rarotonga to Tongatabu, a distance altogether of fifteen hundred miles; and, on my last voyage, I conveyed home some natives of Aitutaki, who had been

drifted in a single canoe to Proby's Island, which is a thousand miles west of their own.

Thus, I think, I have disposed of the first objection to my theory, and I now proceed to the consideration of the second;—the prevalence of the easterly trade winds. This has been deemed by many a conclusive argument against the Asiatic origin of the South Sea Islanders; but I do not attach to it so much importance. I am fully aware of the general prevalence of these winds, and of the impossibility of the native canoes working against them; but, after some observation, I am satisfied that the direction of the wind is not so uniform as to prevent the Malays from reaching the various islands and groups, in which their descendants are, I believe, now found. At least, every two months there are westerly gales for a few days, and, in February, there are, what the natives call, the westerly twins, when the wind blows from the west several days, then veers round the compass, and, in the course of twenty-four hours, comes from that point again. I have frequently seen it continue for eight and ten days; and, on one occasion, for more than a fortnight; so that the difficulty presented by the supposed uniform prevalence of the easterly winds, is quite imaginary. In addition to this, as I have already shown, the longest stage in an easterly direction, in performing a voyage from Sumatra to Tahiti, would be seven hundred miles; and I myself, in my first voyage to the Navigators, sailed *sixteen hundred miles due east* in a few days.

The third objection, derived from the construction of the native canoes, will appear, upon a little consideration, as groundless as the others. In Marsden's History of Sumatra, a variety of facts are recorded, which prove, that long before they were visited by Europeans, there had been, in the Eastern Archipelago, some extensive and powerful maritime states. "In 1573, the king of Achian appeared with a fleet that is described as covering the straits of Malacca. He ordered an attack upon three Portuguese frigates that were in the road protecting some provision vessels; which was executed with such a furious discharge of artillery that the Portuguese were presently destroyed with all their crews. In 1582, the king appeared again before Malacca, with a fleet of a hundred and fifty sail. In 1615, he again attacked the settlement, with a fleet of five hundred sail, and sixty thousand men."* Where then is the difficulty of allowing that a people thus advanced in the art of Navigation should perform voyages all over the Pacific? A recent writer informs us that "the north coast of New Holland has been known by the Malays for many years. A fleet to the number of two hundred proas, annually leaves Macassar for the fishery there: it sails in January, during the *westerly monsoon*, and coasts from island to island until it reaches the north-east of Timor, when it steers S.E. and S.S.E, which courses carry them to the coast of New Holland. The body of the fleet then steers *eastward*,

* Marsden's History of Sumatra, p. 431.

leaving here and there a division of fifteen or sixteen proas under the command of an inferior rajah, whose is the only proa that is provided with a compass. After having fished along the coast to the eastward, until the westerly monsoon breaks up, they return; and, by the last day of May, each detached fleet leaves the coast, without waiting to collect into one body. On their return, they steer N.W., which brings them to some part of Timor; from whence they easily retrace their steps to Macassar, where the Chinese traders meet them, and purchase their cargoes*." It should then be recollected that the progenitors of the South Sea islanders would not migrate in the paltry canoes now used by many of their descendants, but in vessels similar to those in which they attacked and sunk the Portuguese frigates, and assailed the settlement at Malacca. Besides this, we have good evidence that formerly the Tahitians and Society islanders had canoes far superior to those now in use, in which they performed some extraordinary voyages; and a traditionary account states, that one of their ancestors visited all the Friendly Islands, and even Rotuma, or Wallace's Island, which is two thousand miles west of Tahiti, and brought from thence the celebrated old seat Reua†.

Thus, I think, every difficulty is removed, and that we need not have recourse to the theory,

* Survey of the North and West Coasts of Australia, by Capt. King, R.N.—pages 135 to 138.—1818.

† See Tamatoa's speech, page 230.

advocated by some writers, and countenanced, to a certain extent, by Mr. Ellis, that the Polynesian islanders came from South America*. I would far rather say, provided their physical conformation, the structure of their language, and other circumstances established the identity of the Polynesians, and the aborigines of America, that the latter reached that continent through the isles of the Pacific. This, however, is a topic upon which, although interesting, I cannot enter; but so convinced am I of the practicability of performing a voyage from Sumatra to Tahiti in one of the large native canoes, that, if an object of sufficient magnitude could be accomplished by it, I should feel no hesitation in undertaking the task.

I fear that my remarks upon the origin of the Polynesian negroes will not be equally satisfactory with those which relate to the other race. This, indeed, is a dark and mysterious chapter in the history of man; and all I shall do is to throw out a conjecture respecting them, and to express a hope that, when we obtain a knowledge of their language and traditions, a portion of the obscurity in which their origin is now enveloped will be cleared away. It is stated that the inhabitants of the mountainous parts of several of the Asiatic islands have black skin and crisped hair, and if so, it would be interesting to ascertain, in how many other points they differ from the Malays; whether they keep themselves distinct from that people; and whether some

* Ellis's Polynesian Researches, vol. 1, p. 122; Tour, 443.

of their progenitors might not have reached the South Sea Islands, in the same manner as we suppose the Malays to have done. I think I have shown that no sufficient obstacle existed to prevent this, and the only difficulty is to account for the existence of this *distinct* nation between the Malayan Archipelago, and the islands to which the Malays have migrated. The hypothesis I would venture to suggest is, that the negro race inhabited the *whole* of the islands prior to the arrival of the Malay Polynesians;—that the latter, being a fierce and treacherous people, succeeded in conquering and extirpating them from the smaller islands and groups, but were unable to effect this in the larger ones; and that consequently they were left in quiet possession of the islands which their posterity still inhabit. But, while the origin of this numerous nation is involved in much mystery, there are some points of greater importance in relation to them, concerning which there can be none. There the people are, many millions of them; and, dark as is their colour, they are enveloped in a moral gloom of deeper hue, constitute a branch of the guilty family of Adam, are involved in the common condemnation, and present a powerful claim upon the Christians of England for that Gospel, which has, under God, conveyed to the other race the blessings of civilization, and the light of immortality. To that people, I shall, on my return, direct my principal attention, and I trust that British Christians, encouraged by the result of their efforts on behalf of the other

race, will be still more anxious for the conversion of this, and never relax their efforts, or suspend their prayers, till all the islands that stud the vast Pacific shall be enlightened and blessed with the Gospel of salvation.

Physical Characteristics. The physical differences between some of the tribes of the copper-coloured Polynesians are considerable; but viewed collectively, they are, I think, amongst the finest specimens of the human family. The men are strong and tall, being frequently upwards of six feet high, with limbs firm and muscular, but not heavy and clumsy. Indeed the form of many of them exhibits all that is perfect in proportion, and exquisite in symmetry.* This is especially the case with the chiefs, and more remarkably so with those of Tongatabu and the Friendly Islands, whose form and bearing are as stately as their movements are natural and free. The women are inferior to the men; but yet they often present the most elegant models of the human figure. Both the men and women are distinguished by vivacity, and their movements by extraordinary quickness and ease. They exhibit different shades of complexion, but the figure in the Frontispiece will convey a correct idea of their general character and colour.

Captain Cook attempted to account for the superior size of the chiefs, by supposing that they were a distinct race; but in this we think he was incorrect. It may perhaps be attributed in part to

*See Frontispiece as a specimen.

their progenitors, who were probably raised to the chieftainship on account of their physical superiority, or of some achievements which resulted from it;—partly to their mothers, who were generally selected by the chiefs for their form and stature;—and partly to their treatment during the years of childhood and youth. As soon as the son of a chief was born, two or three of the finest and most healthy women were selected to nurse it; and while performing this office, which they frequently did for three years, they were provided with abundance of the best food. A child of Tinomana, of Rarotonga, had four nurses, and he was a little monster. With this commencement, their subsequent training corresponded. I think these causes sufficient to account for the superiority of the chiefs, many of whom are certainly splendid specimens of human nature.

INTELLECTUAL CAPACITIES.—It is a remarkable fact, that almost every race thinks itself the wisest. While, in the pride of mental superiority, civilized nations look upon barbarous tribes as almost destitute of intellect, these cherish the same sentiments towards them; and even Britons have not been exempted from degrading representations. So far back as the time of Cicero, we find evidence of the low estimate in which *we* have been held. In one of his epistles to his friend Atticus, the Roman orator recommends him not to obtain his slaves from Britain, because "they are so stupid, and utterly incapable of being taught, that they are unfit to form a part of the household

of Atticus." At the present day, the Chinese do not form a much higher opinion of our capacities; and even with the South Sea islanders, it is common to say, when they see a person exceedingly awkward, "How stupid you are; perhaps you are an Englishman."*

It will depend, however, upon the standard by which we measure intellectual capacity, whether we pronounce the South Sea islanders inferior to other races. If depth of thought, and profundity of research be the only satisfactory evidences of superior minds, I shall yield the point at once. But if wit, ingenuity, quickness of perception, a tenacious memory, a thirst for knowledge when its value is perceived, a clear discernment and high appreciation of the useful; readiness in acquiring new and valuable arts; great precision and force in the expression of their thoughts, and occasional bursts of eloquence of a high order, be evidence of intellect, I hesitate not to affirm, that, in these, the South Sea islander does not rank below the European; and that many of them would, if they possessed equal advantages, rise to the same eminence as the literary and scientific men of our own land. An illustration or two of their mental capacity may not be inappropriate.

The following incident will furnish an example of their *wit* and *humour*. A few years ago, a

* They give us full credit for our superiority in some other respects; but they laugh at the awkwardness of Englishmen in doing those things at which they are so expert, such as climbing, swimming, producing fire by rubbing two sticks together, &c.

venerable and esteemed brother Missionary came to England, and, being rather bald, some kind friends provided him with a wig. Upon his return to the islands, the chiefs and others went on board to welcome him; and, after the usual salutations, one of them said to the Missionary, "You were bald when you left, and now you have a beautiful head of hair; what amazing people the English are; how did they make your hair grow again?" "You simple people," replied the Missionary, "how does every thing grow? is it not by sowing seed?" They immediately shouted, "Oh, these English people! they sow seed upon a bald man's head to make the hair grow!" One shrewd fellow inquired whether he had brought any of the seed with him? The good Missionary carried on the joke for a short time, and then raised his wig. The revelation of his "original head" of course drew forth a roar of laughter, which was greatly increased, when one of the natives shouted to some of his countrymen who were near, "Here, see Mr. ——, he has come from England with his head thatched; he has come from England with his head thatched!"

Of the *pun* they are very fond, and use it frequently. I could give numerous examples of this; but the point of such witticisms is so much blunted by translation, that I think I should not do their authors justice by presenting them to the English reader.

Their *proverbs* and *similes*, generally drawn from familiar objects, are often very striking and appro-

priate. Several of these have been furnished in the speeches introduced elsewhere; but one or two others may be added. There is a fish, common in the tropics, called the *aumea*, which is remarkable for its large mouth and open gills. By the natives it is believed that the food seized by the former often passes out at the latter; and, in allusion to this, a chief, when delivering an important commission, would say to the bearer, "Do not imitate the *aumea*;" and, when exhorting each other to a cordial and profitable reception of religious truth, they would frequently remark, "Do not let our reception of the word of life resemble the eating of the *aumea*, but let it sink into the heart." For several hours before a storm, a hollow roar upon the reef is the unerring indication of its approach; and as soon as this is heard, the sea urchin, or echinus, prepares for the tempest, by crawling to a place of security, and fixing itself so firmly to the rock, that the bursting billows cannot detach it. The natives observing this, have a proverb which, rendered literally, is, "The roaring of the sea, and the listening of the echini:" but in signification is similar to that of Solomon. "The prudent man foreseeth the evil, and hideth himself." A current expression, in reference to any boast, display, or bluster, is *E upaupa tumu ore ia*, "That's a splendid thing without a foundation;" alluding to the parasitical plants which abound in the islands. These are merely specimens of hundreds equally appropriate of the same class.

The *ingenuity* of the natives is displayed in the fabrication of their cloth, the exquisite carving of their weapons, and the construction of their canoes, houses, fishing apparatus, &c.

Of their *good sense*, have given a specimen in pages 47 and 48; and will only mention another instance of it. I was standing one day by Tamatoa, when the fishing canoes returned with a quantity of salmon. These were deposited in his presence; and one of the domestics, by his master's order, began to set apart a number for the various chiefs, according to the usual custom. While he was doing this, a petty chief took a large fish from the pile; on seeing which, the servant immediately seized it, and muttered something in a very growling tone of voice. Tamatoa noticed this, and asked the man why he did so. "That fellow," he replied, "refused to give me some bread-fruit the other day, and now he comes to take our fish!" The king then ordered him to select two of the finest salmon, and give them cheerfully to the chief. The man grumbled, and, very reluctantly, obeyed the order. Shortly afterwards, Tamatoa again called his servant, and said, "You foolish fellow, do you not perceive, that, by this act, the unkindness of that man will be reproved, and that he will be ashamed to refuse you any thing the next time you go." I immediately turned to the king, and whispered, "Why you are as wise as Solomon; for he says, 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for

thou shalt heap coals of fire upon his head'" "True," he replied, "that's the way to conquer people."

In *eloquence* they excel. I have not only seen all the passions of the human mind called into exercise, but have myself been so wrought upon by their addresses, as to forget where I was, and in what I was engaged. Many specimens have already been given in their speeches; and the concluding paragraph of the following prayer, which was offered up on the Sabbath prior to our embarkation for England, may be added to them.

Having preached to a large congregation, and feeling rather exhausted, I called upon one of the members to engage in prayer, prior to the administration of the Lord's Supper: and being delighted alike with the piety and beauty of his expressions, I wrote them down, as soon as the service was concluded. He commenced by saying,—

"Oh God, the high and blessed Jehovah, we praise thee for all the goodness thou hast wrought towards us: and now that we are assembled round this table, do thou be with us. While we see the bread broken in our presence, may the eye of the heart be looking at the body of the Lord Jesus, as broken upon the cross for us; and when we see the wine poured into the cup, may the ear of the heart be listening to the voice of the Lord Jesus, saying, 'This cup is the new covenant in my blood, which was shed for the remission of sins.' Let not what the Apostle says be applicable to us; never may we eat and drink condemnation to ourselves. Forbid that we should take nails, and fasten the Lord Jesus again to the cross; once he has been put to pain for us; may that suffice; may we never take the spear of sin, and pierce again his side, thus crucifying him afresh, and putting him to an open shame. In partaking of this sacred feast, may our

hearts be warmed, may our love to the Saviour be made greater, and may our faith be made stronger."

He then prayed affectionately for his beloved Missionary and his family, and for the church, of which he had been a member twelve years; and closed with the following beautiful petitions for us, who were to embark for England on the following morning:—

"O God, tell the winds about them, that they may not blow fiercely upon them; command the ocean concerning them, that it may not swallow them up; conduct them in safety to their far distant country, and give them a happy meeting with their relatives, and then conduct them back again to us: but should we never meet again around the table of the Lord below, may we all meet around the throne of glory above."

That the natives are *anxious to obtain,* and *quick in receiving instruction,* have been abundantly shown in the preceding narrative. I think it right, however, to remark, that, while there is ample evidence of their having possessed good powers of mind, previous to the introduction of Christianity, with that period a new era commenced, not only in their moral history, but also in their intellectual. The process of instruction under which they have been brought, the new wants and desires created by the supply of knowledge, the excitement produced by a series of discoveries, many of which were so wonderful and sublime that they could not fail both to quicken and enlarge their faculties, and, above all, the elevating power of vital religion, have made them mentally, as well as spiritually, "new creatures in

Christ Jesus." This has often appeared, in our evening conversations with the natives; for the Missionary keeps open house, which, at the close of the day, is often a full house; so many come to ask questions, and acquire knowledge; but still more strikingly in their addresses and sermons. Perhaps no minister, even the most gifted, could select their illustrations or make their quotations with greater judgment and force. In the latter point, I have often been struck with their holy ingenuity; and perhaps I may be pardoned for giving the following instance of this excellence. A few weeks after I had taken leave of Raiatea for England, I had occasion to return to that island; and a short time subsequent to my arrival, I found that a meeting had been convened which I was requested to attend. I knew not its object, until the king's speaker arose, and told me, that they had met to request me to abandon my intention of visiting England. After many interesting addresses, a chief arose, and with great gravity said, "Mr. Williams, I have been reading to-day what Paul wrote to the Philippians, 'I am in a strait between two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you.' Now we all know that you must wish to see your friends, and visit your native country, after so long an absence; this is very reasonable; but don't you think, if Paul was willing to stay even out of heaven to do good to Christians on earth, that you ought to forego the

pleasure of visiting England to do good to us?" This was a touching appeal, and feeling it deeply, I replied by expressing my pleasure at receiving this proof of their affection, and promised, on revisiting Tahiti, to consult Mrs. W., and, if we could not remain ourselves, to persuade one of our brother Missionaries to reside with them until our return. I had no sooner made this declaration than another arose, and, after thanking me for promising to endeavour to find a substitute, exclaimed, "But although we have ten thousand instructors in Christ, we have not many fathers, for, in Christ Jesus, *you* have begotten us through the Gospel."

Since the former sheet went to press I have had an opportunity of conversing with an esteemed brother Missionary, the Rev. W. Medhurst, who has laboured many years in Java, and he informs me that in the island of Ceram there is a race of men which, from his description, I find resembles the negro Polynesians; that they build canoes by lashing them together as the South Sea islanders do; and that they exist as a distinct nation from the Malays, by whom they are caught and sold as slaves. These facts appear to countenance the hypothesis I have ventured to suggest. See page. 502.

CHAPTER XXX.

The two Languages of the South Sea Islanders—The eight Dialects of the Eastern Polynesians—Comparison of each Dialect with the Tahitian—Tabular view of the Differences between them—Their Precision and Perfection—Nice Distinctions in the Pronouns—Causative Verb—Pronunciation—Introduction of New Words—Government—Power of the Chiefs—Punishment of Theft—Wars—Their Frequency—Weapons—Cannibalism not practised by the Samoans—Amusements.

LANGUAGE. —The language is the next point which claims our attention. That of the Polynesian negroes differs from the dialects of Eastern Polynesia in one remarkable feature; which is, that, in the former, many of the words and syllables terminate with a consonant, whereas in the latter, both the one and the other invariably end with a vowel. Of the first I know but little; but with the other I am perfectly familiar, and to it therefore I shall confine my observations.

In this language their are eight dialects; and, for the sake of clearness, I shall select the Tahitian as the standard, and compare the others with it. I do this, however, not because I think it is the original; for the Hervey Island dialect appears to possess superior claims to that title, as it is so much more extensively spoken, and bears a closer affinity to the other dialects, than the Tahitian; but because the latter was first reduced to system. The

islanders who speak the different dialects of this language are, the *Tahitian* and *Society*, the *Sandwich*, the *Marquesan*, the *Austral*, the *Hervey*, the *Samoa*, the *Tongatabuans*, and the *New Zealanders*.

The *Sandwich* island dialect differs from the Tahitian in the frequent introduction of the *k* and *l*, and the rejection of *f*, as in the following words.

	good.	*love.*	*house.*
TAHITIAN.	maitai	aroha	fare
HAWAIIAN.	maikai	alofa	fale

The *Marquesan* differs from the Tahitian in admitting the *k*, and rejecting the *r*, without supplying its place, as

TAHITIAN.	maitai	aroha	fare
MARQUESAN.	motaki	aofa	fae

The *Austral* islanders, including Rurutu, Raivavae, Tupuai, and Rimatara islands, situated about four hundred miles south of Tahiti, have a distinction of their own, but have been taught to use the Tahitian Scriptures, which they read fluently, and understand as well as if written in their own tongue. The peculiarity of this dialect appears in the rejection of the *f* and *h*, without supplying any substitutes; and, trifling as this may appear, the difference of sound it occasions is amazing.

				again
TAHITIAN.	maitai	aroha	fare	faahou
AUSTRAL.	maitai	aroa	are	aaou

The *Hervey* island dialect is spoken, not only throughout that group, but at the Maniki group,

to which Puna, the native Missionary, was drifted; and by the Paumotus, even as far up as Gambier's Islands. This differs very little from the dialect of New Zealand. The Hervey or Rarotonga dialect is distinguished from the Tahitian by two particulars; in the first place, by the rejection of the *f* and *h*, and, secondly, by the introduction of the *k* and *nga*. There are also two other peculiarities in the Tahitian—a remarkable break, or separating catch, when two vowels come together, and a hard sound. These are supplied in the Rarotonga by the *k* and *nga;* as for example, *va'a*, canoe, becomes in that dialect, *vaka;* and *aro*, lost, becomes *ngaro*.

				food.
TAHITIAN.	maitai	aroha	fare	maa
RAROTONGAN.	meitaki	aroa	are	manga

The *Samoa* dialect differs from the Tahitian in exchanging the *r* for the *l*, and the *h* for the *s*. It also adopts the nasal sound, and rejects the *k*. The frequent use of the *f*, *s*, and *l*, renders the Samoa dialect peculiarly soft and mellifluous; much more so, indeed, than any other of the dialects. This is the only dialect in which the sibilant is used.

The *Tongatabu* differs from the Tahitian in rejecting the *r*, and introducing the *l* and *k*; and from all the other dialects by the use of the *j*. In the latter point it becomes somewhat assimilated to the Fiji language. The Tonga dialect is spoken at the Hapai and Vavau groups, and at many of the adjacent islands.

The *New Zealand* is the eighth dialect of this language. In its leading peculiarities it agrees with the Rarotonga; indeed the only difference is, that the New Zealanders retain the *h*, which the Rarotongans reject. A few words perhaps in each of the dialects will enable the reader to trace their affinity. (*See List in following page.*)

The pronouns in seven of the dialects are the same; but in that of Tongatabu they differ materially from the others, and bear a greater affinity to the Fiji.

That a language spoken by *savages* should be supposed to be defective in many respects, could not create surprise; but the fact is, contrary to all we might have anticipated, that the Polynesian dialects are remarkably rich, admit of a great variety of phraseology, abound in turns of peculiar nicety, and are spoken with strict conformity to the most precise grammatical principles. Of this I shall furnish a few examples. In the first place, the Polynesians employ three numbers, the singular, the dual, and the plural, with which the inflections of their verbs agree.

	singular.	*dual.*	*plural.*
To speak	parau	pararau	paraparau
To do	rave	rarave	raverave

Their pronouns are beautifully complete, having several remarkable and valuable distinctions unknown to us. An instance is found in what we may term the inclusive and exclusive pronouns: for example, in English, we say, "It is time for *us* to go;" and the expression may or may not include

English.	Tahitian.	Hawaiian.	Marquesan.	Austral Island.	Hervey Island.	Samoan.	Tongatabu.	New Zealand.	*Fijian.*
God	Atua	Atua	Atua	Atua	Atua	Atua	Otua	Atua	Kalau
Man.	ta-a-ta	kanaka	kanaka	ta-a-ta	ta-nga-ta	ta-nga-ta	ta-nga-ta	ta-nga-ta	tamata
Woman	va-hi-ne	wa-hi-ne	ve-ine	va-ine	va-ine	fa-fine	fa-fine	wa-hine	leva
Spirit	va-ru-a	u-ha-ne	ku-ani	varua	vae-rua	ata-mai	lau-ma-lie	wairua	alo
Good	mai-ta'i	maikai	mo-ta-ki	mai-ta'i	mei-ta-ki	le-lei	lelei	pai	vinaka
Bad	ino	ino	hau-fau	ino	kino	le-anga	kovikovi	kino	Iha
Cloth	a-hu	ka-pa	ka-hu	au	ka-ka'u	ofu	kofu	kakahu	Suli, talo
Canoe	va-a	wa-ka	va ka	va-a	va-ka	va-a	waka	waka	vauka
Deceit	haavare	wahahee	tivava	a-avare	pikikaa	pepelo	lohi	hanga-reka	lasu
Moon	marama	mahina	meama	marama	marama	masina	mahina	marama	pula
Great	rahi, nui	nui	nui	ra'i	ra'i, maata	lasi, tele	lahilahi	nui	lebu
Small	iti	uutu	iti	iti	ngiti	itiiti	jii	nohinohi	leilei
Compassion	aroha	aloha	kaofa	aroa	aroa	alofa	jitofa	aroha	soloma
Word, Speech	parau	Kolelo	peeau	parau	tuatua	tala, ubu	lea	korero	vosa
to kill	taparahi	pepehi	kukumi	ta	ta	fasi	ta'i	ta	a ita
Cold	to'eto'e	anu	kamaii	to'eto'e	toketoke	ma'alili	mokojia	makaridi	
Morning	po'ipo'i	tatahi ata	oioi	poipoi	popo'ngi	tai-ao	po-ngi-po-ngi		
King	Ari'i	Ali'i	pakaiki	ari'i	ariki	ali'i	eiki	ariki	tiranga
to hear, believe	fa'aro'o	holche	oko	a'aro'o	akarongo	fa'alongo	fakalongo	wakarongo	vakarongota

the person addressed. Now, in the Polynesian dialects there are two pronouns which mark this difference, *matou* and *tatou*. If the person spoken to is one of the party going, the *tatou* would be used; if not, the *matou*. A short time since I was dining at Bath, when the lady of the house desired the servant to bring a plate, and, politely addressing me, said, "Put your bones upon the plate, Sir." Now, common as this expression is, it is certainly rather ambiguous. In the language of the Polynesians, however, there would be no such ambiguity, for they have two pronouns to express the difference, *tōoe* and *taoe*; the former of which would be used, if my own bones were meant; and the latter, if those of the pheasant of which I had been partaking.

There is also a causative verb, as *matau*, fear; *haa matau*, to make afraid; *mat au hia*, to be feared; *haa matau hia*, to cause to be feared.

The distinction of sounds, also, is very delicate, and has occasionally placed the Missionary in rather awkward circumstances. On one occasion, an excellent brother was preaching for me, and, happening to aspirate a word which ought not to be aspirated, he addressed the people as beloved *savages*, instead of beloved *brethren*. Notwithstanding this, no person speaks incorrectly, and we never hear such violations of grammar and pronunciation as are common in England.

There are but fourteen or fifteen letters in any of the dialects of this language; and as we spell the word precisely as it is pronounced, no difficulty

is experienced in teaching the children spelling. All we have to do is to instruct them in the sounds of the letters, and when these are acquired, they spell the longest words with ease. As the natives are never at a loss to express their thoughts or emotions, or to describe any of the qualities of matter with which they are acquainted, we have been obliged, in effecting our translations, to introduce but few new terms. These principally relate to the ordinances of the Christian religion, and to articles and ideas unknown prior to their intercourse with Europeans. Before admitting a new word, we have generally considered whether it could be Polynesianized; that is, whether vowels could be inserted between every two consonants without destroying its identity; and, secondly, whether any terms exist in the native tongue with which it was likely to be confounded. When we could adopt English words, we preferred doing so; but these cannot be accommodated to the South Sea dialects so easily as words from the Greek. Of this the term horse may afford an illustration. This, by the introduction of vowels, so entirely loses its identity, that horse would become *horeti;* but as the omission of one *p* and the *s* from the Greek word *hippos* gives us *hipo,* we adopt that word, because it harmonizes with the language, can be easily pronounced by the natives, and retains a sufficient resemblance to the original to preserve its identity. *Arenio* for lamb, and *areto* for bread, are examples of the same kind. In designating baptism, to avoid all disputes, we

have adopted the original, *baptizo*. These phrases are very soon understood by the people; for they are not only referred to in our discourses, and explained daily in our schools, but the natives themselves are constantly conveying such information from one to another.

GOVERNMENT.—The governments of the various islands present many points of resemblance, but almost every group has some peculiarities. At Tongatabu, the chiefs are elected and their power limited; while, at the surrounding islands, they are hereditary and despotic. At the Samoas every settlement is a little independent state, governed by its own chief or chiefs, who did not appear to me to possess very extensive authority. Indeed, I was informed, that, if a chief was oppressive, it was not an unfrequent occurrence for the tribe to assemble, and condemn him to death. In this case, his son, or some other relative, was generally nominated as his successor. During war an aged chieftain was appointed both to preside in their councils and to act as generalissimo.

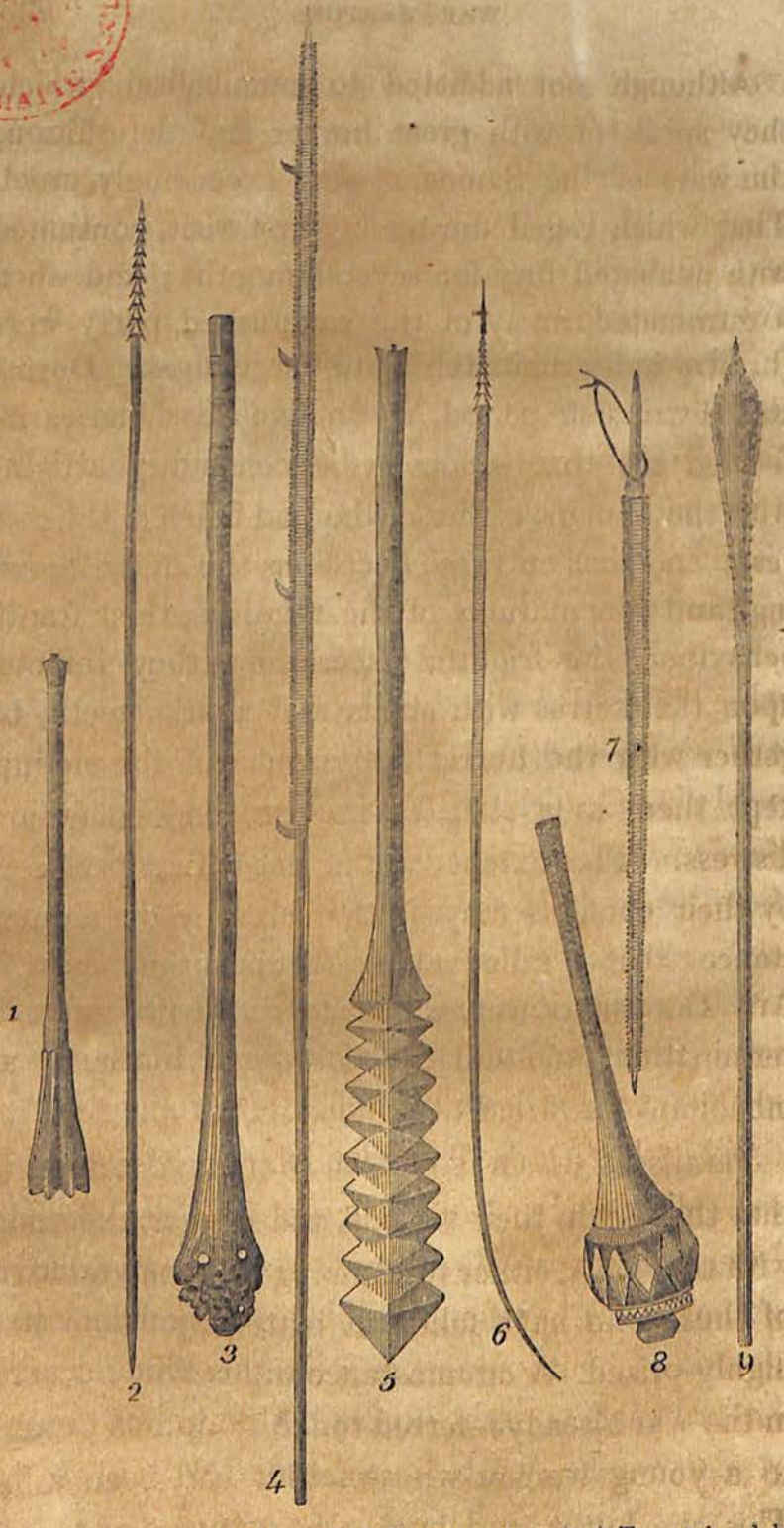
There appears to be no principal chief exercising kingly authority over the whole group, as at the Society and other islands, unless Tamafainga, whose office was in many respects peculiar, might be so considered. Yet a power of this kind must have been vested somewhere; for a month or two prior to my arrival, an influential chief, who had endeavoured to excite a war, was put to death, after

a regular trial. This trial lasted three days; and the execution took place on the day after it was terminated. I suppose the authority in such cases to have been vested in Malietoa and others; for immediately after this event, the whole tribe came to Sapapalii, each carrying a stick of firewood, a stone, and some leaves; and on arriving in front of Malietoa's dwelling they prostrated themselves, and held out the token of their submission. The chief then ordered them to arise, and cast away these emblems of their degradation; and having don this, they entered his house, kissed his feet, and, after receiving assurances of pardon, presented cloth and mats as an atonement, and returned home. As wood, stones, and leaves are used in preparing the native ovens, they may have been designed to signify that the culprits were at the mercy of the chief, and that they had brought the materials with which they might be baked, if he commanded it; or the act may have been intended simply to intimate that they were his slaves, to cook his food, and perform his servile work. This custom prevails also, with a slight variation, both at Tongatabu and the Fiji Islands.

Thieving is punished so severely at the Samoas that it is seldom practised among themselves; but they have no scruples or fears in pilfering from ships and foreigners. A very important distinction, however, exists between the *malo* and *vaivai*, or the victorious and the vanquished. The former, or

weak ones, generally "go to the wall," and their settlements are plundered almost at discretion by the stronger party.

WARS.—The wars at the Navigators group were exceedingly frequent. Of this some idea may be formed by the following circumstance. The island of Aborima was the national fortress of the people of Manono. These, although ignorant of the art of writing, kept an account of the number of battles they had fought by depositing a stone, of a peculiar form, in a basket, which was very carefully fastened to the ridge pole of a sacred house for that purpose. This was let down, and the stones were counted when I was there, and the number was *one hundred and ninety-seven!* How much does such a people need that Gospel which alone can subdue the fierce passions of our nature, and cause wars to cease from the ends of the earth! In these conflicts the club, the jagged spear, and the sling were their usual weapons; but the bow does not appear to have been used in their battles. The accompanying plate will give an idea of the instruments of war used at these and other islands. The Samoans are exceedingly expert in hurling the spear, as the following incident will evince. Matetau was one day on board a ship, when the captain wished him to aim at a ring, about four or five inches in diameter, which he had made on the foresail. The chief took his station on the quarter-deck, about eighty feet from the spot, poised his spear for a moment or two, and then darted it through the centre of the ring.



No. 1. A Samoa hand club. 2. A Samoa spear. 3. A Tongatabu club. 4. A Kingsmill Island spear, 18 feet long, armed with sharks' teeth. 5. A Samoa club. 6. A Rarotonga spear. 7. A Kingsmill Island dagger, with sharks' teeth. 8. A Tongatabu hand club. 9. A Mangaia spear.

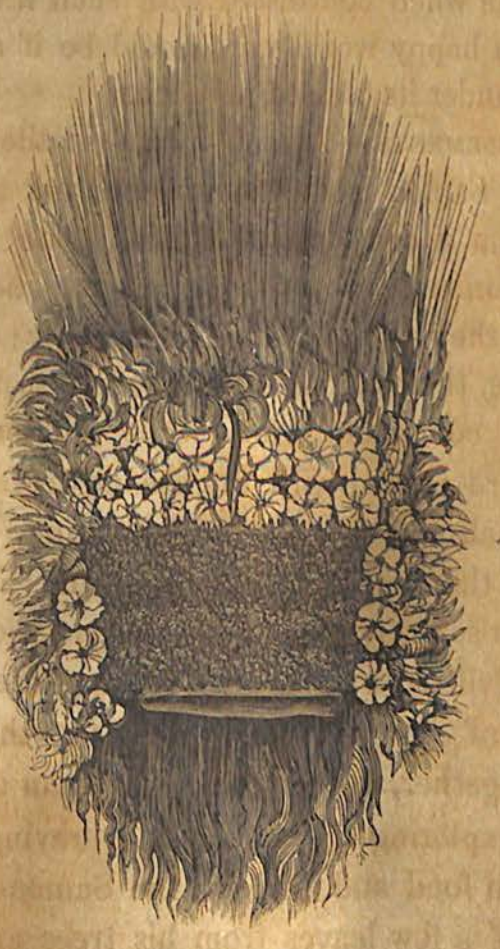
Although not addicted to cannibalism, which they speak of with great horror and detestation, the wars of the Samoans were exceedingly cruel. That which raged during my first visit, continued with unabated fury for several months; and when it terminated, many of the vanquished party were thrown indiscriminately into large fires. During this distressing period, the native Missionaries informed me that canoes were constantly arriving with the remains of those who had fallen in the conest; and that on these occasions the dismal howlings and lamentations of the relatives, their frantic behaviour, the frightful lacerations they inflicted upon themselves with shells and sharks' teeth, together with the horrid appearance of the victims, kept them in a state of intense excitement and distress. The extent of the desolation produced by their conflicts may be estimated by the circumstance, that I sailed along the beautiful coast of Ana, the seat of war, about eleven months after its termination, and did not observe a house or an inhabitant for at least ten miles.

Paraifara, whom I met at Manua, informed us that they scalp their victims, and present the scalp, with some ava, either to the king or to the relatives of those who have fallen in battle, by whom it is highly prized. A circumstance of his kind occurred in the war already referred to. A scalp was brought to a young woman whose father had been killed. This she burnt, and having beat it to powder, she strewed the ashes upon the fire with which she

cooked her food, and devoured the meat with savage satisfaction. To so great an extent is the principle of revenge carried in all the islands of the Pacific! How truly benign the spirit of the Gospel appears when contrasted with such a system, and what a happy world ours would be if all mankind were under its blessed influence!

AMUSEMENTS.—Aware of the volatile disposition of the Samoa islanders, we were not surprised to find that a considerable portion of their time and attention was devoted to games and pastimes These they appear to enjoy amazingly; and to this, perhaps, their comparative freedom from care may greatly contribute;' for, while millions in other lands are racked with intense anxiety as to what they shall eat, what they shall drink, and wherewithal they shall be clothed, the light-hearted Samoan scarcely gives these things a thought; and, while civilized man is undermining the very foundations of the earth, and traversing the ocean for years together, in voluntary exile from country and home, exploring all regions and braving all climes to obtain food and raiment, the Samoan plucks, at pleasure, a few leaves from his trees and makes a garment; gathers some bread fruit from his luxuriant grove; spends an hour or two in catching the fish which swarm his shores; and thus, without care or exertion, obtains that for which others labour and groan. Thus, free from solicitude, he spends his days in mirth. Wrestling, boxing, club-fighting, canoe-rowing, fowling, and dancing are their

favourite pastimes; but as minute descriptions of these have been furnished by Captain Cook, Mr. Ellis, and others, I shall dismiss them with one or two passing observations. The evening dance of



A cap from Aituaki, worn formerly by the master of the ceremonies at the native dances; but now, by the chief judge of the island.

the Samoans is their principal amusement, when songs are sung, which were previously composed and set to music by the women. These are sometimes poetical. The following is an average specimen :—

" *Piotaulua** has risen ; *Taulua** also has risen ;
But the war star has ceased to rise ;
For *Sulueleele*,† with the king, has embraced the sacred word,
And war has become a *sa*."‡

These compositions, weaving-chaplets of flowers, and forming other decorations, with which to appear at the evening exhibitions, furnish the females with much employment.

The social habits of the Samoa islanders, their diseases, their surgery, their method of embalming, their manufactures, marriage ceremonies, and a variety of similar topics, I am obliged to pass over for the present. The Plate which is here introduced will give an idea of the articles they manufacture.

The comb is made of the stem of the cocoa-nut leaflet.

The fish-hooks are made from bone, mother-of-pearl, turtle-shell, &c.

The Samoa basket is made from the palm-leaf, or *pandanus odoratissimus.*

That from Tonga, of a more substantial material, called *kiekie.*

*Names of stars. † King's daughter. ‡ An evil thing.

Bamboo pillow.

Comb.

Fish-hooks.

Samoa basket.

Mangaia club.

Tonga basket.

But although we must omit much that is interesting, there are a few points in which the Samoas differ so materially from their brethren, that an observation upon them seems necessary. One of these is the practice of purchasing their wives. One young woman was introduced to me, for whom her husband gave the amazing price of upwards of *two hundred pigs*, beside a quantity of *siapo*, or native cloth.

The system adopted when a person has several wives, is to allow each to enjoy in rotation three days' supremacy; and this arrangement is so well understood by them, that there is comparatively little quarrelling among the numerous sharers of the husband's affections.

The modes they adopt to ornament their persons are peculiar. Few of the woman were *tatooed*, but many of them were spotted. This is what they call *sengisengi*, and is effected by raising small blisters with a wick of native cloth, which burns, but does not blaze. When these are healed, they leave the spot a shade lighter than the original skin. Thus indelible devices are imprinted. They adopt this method at the Samoas, and tatooing at other islands, to perpetuate the memory of some important event, or beloved and departed relative. Tepo of Rarotonga, whose figure is given in the frontispiece, had himself *tatooed* as he is there represented, in consequence of the death of his ninth child.

The inhabitants of almost every group, however,

have their peculiar ideas as to what constitutes an addition to beauty. In the Solomon's Islands the natives pierce the sides of their noses, and introduce rings made of turtle shell. I saw a man from this group, who had upwards of twenty of these hanging from his nose. At the Austral group, they are famous for boring their ears; and introducing pieces of stick, and other substances, size after size, until the hole becomes an inch or an inch and a half in diameter. In the Tahitian and Society Islands, from the moment of the child's birth, the mothers were constantly employed in performing two operations; the one was compressing the forehead, and back part of the head to give it a flat, rather than an elongated shape; and the other was flattening the nose, both of which, in their estimation, added much to the beauty of the person. The natives have frequently said to me, "What a pity it is, that English mothers pull the children's noses so much, and make them so frightfully long."

CHAPTER XXXI.

Religions of the Polynesians—Difference between the Superstitions of the Samoans and the other Islanders—Objects of Worship—Deified Ancestors—Dedication of Children—The Christian and Heathen Mother—Idols—Etus—Tangaloa—Modes of Worship—Invocations—Mutilations—Human Sacrifices—Occasions for which they were required—Mode of procuring them—Affecting Incidents—Future State—Terms of Admission to their Paradise—Cruel Rite of the Fijians—Prevalence of Infanticide—Illustrations of this—Contrast between the former and present State of the Children—Scene at School Anniversary—Recovery of a Daughter—Alleged Reasons for Infanticide—Method of performing it—Necessity for, and Power of the Gospel.

RELIGION.—The religious system of the Samoans differs essentially from that which obtained at the Tahitian, Society, and other islands with which we are acquainted. They have neither maraes, nor temples, nor altars, nor offerings; and, consequently, none of the barbarous and sanguinary rites observed at the other groups. In consequence of this, the Samoans were considered an impious race, and their impiety became proverbial with the people of Rarotonga;* for, when upbraiding a person who neglected the worship of the gods, they would call him "a godless Samoan." But, although heathenism was presented to us by the Samoans in a dress different from that in which we

* This is an additional proof that intercourse existed between them prior to their acquaintance with Europeans.

had been accustomed to see it, having no altars stained with human blood, no maraes strewed with the skulls and bones of its numerous victims, no sacred groves devoted to rites of which brutality and sensuality were the most obvious features, this people had "lords many and gods many;"—their religious system was as obviously marked as any other with absurdity, superstition, and vice;—and its followers stand as much in need of the Gospel as the cannibal New Zealander, who feasts on the quivering limbs of his victim, or the infatuated Tahitian, whose gods were gorged with the blood of the sacrifices which were presented upon their altars. When, however, we consider the importance which the Tahitians and Rarotongans attached to their idols, maraes, and religious ceremonies, and the intimate manner in which these were interwoven with their political, civil, and social institutions, we cannot wonder that they should regard those as impious, whose worship was destitute of such appendages.

In order, however, to furnish a sketch of the religion of the Polynesians as correct and comprehensive as my limits will permit, I shall offer some observations upon four points—their gods; the nature of their worship; their ideas of a future state; and the means they adopt to secure final happiness.

The *objects* worshipped by them were of three kinds—their deified ancestors, their idols, and their etus. Many of their ancestors were deified for

conferring supposed benefits upon mankind. It was believed, for example, that the world was formerly in darkness; but that one of their progenitors, by a most absurd process, created the sun, moon, and stars. For this he was worshipped, until the light of Christianity dawned upon them, and revealed the Maker of all things.

Another tradition stated that the heavens were originally so close to the earth that men could not walk, but were compelled to crawl. This was a serious evil; but, at length, an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose, he put forth his utmost energy; and, by the first effort, raised them to the top of a tender plant, called *teve,* about four feet high. There he deposited them until he was refreshed; when, by a second effort, he lifted them to the height of a tree called *kauariki,* which is as large as the sycamore. By the third attempt he carried them to the summits of the mountains; and, after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation. This vast undertaking, however, was greatly facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. Now this individual was deified; and, up to the moment that Christianity was embraced, the deluded inhabitants worshipped him as "*the Elevator of the heavens.*"

Besides this class, they had the god of the fisher-

man, of the husbandman, of the voyager,* of the thief, and of the warrior. All these are said to have been men, who were deified on account of their eminence in such avocations. Many mothers dedicated their children to one of these deities, but principally to Hiro, the god of thieves, and to Oro, the god of war. If to the former, the mother, while pregnant, went to the marae with the requisite offerings, when the priest performed the ceremony of catching the spirit of the god, with the snare previously described, and infusing it into the child even prior to its birth, that it might become a clever and desperate thief. Most parents, however, were anxious that their children should become brave and renowned warriors. This appears to have been the very summit of a heathen mother's ambition, and, to secure it, numerous ceremonies were performed before the child was born; and after its birth it was taken to the marae, and formally dedicated to Oro. The spirit of the god was then caught, and imparted to the infant, and the ceremony was completed by numerous offerings and prayers. At New Zealand, stones were thrust down the throat of the babe, to give it a stony heart, and make it a dauntless and desperate warrior.

How striking the contrast between the feelings and wishes of the Christian and the heathen mother! The one devotes her babe to the God of love and mercy; the other dedicates hers to the god of

* See description of idols, page 208.

murder, or of fraud; the one would give her infant a heart of stone; the other prays that it may receive a heart of flesh. Who hath made us to differ, and what thanks does He demand! Every hour should witness our devotedness, and every passing breeze should be loaded with our praises to Him, whose gracious hand has fixed the bounds of our habitation, and spread open before us the volume of his truth. "The lines," indeed, "are fallen to us in pleasant places; we have a goodly heritage." And can we better express our gratitude, than by efforts to enrich others with the blessings which we ourselves so fully enjoy? If Christians would but estimate the extent of their obligations by the magnitude of their mercies, "the earth would soon be filled with the knowledge of the Lord."

Idols formed the second class of objects regarded with religious veneration. These were different in almost every island, and district. I do not recollect to have seen two precisely similar representations of the same deity, except those placed on the *fishing canoes.* Some were large, and some were small; some were beautiful, while others were exceedingly hideous. The god-makers do not appear to have followed any pattern, but were left to display their folly according to their own fancy; and "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The third object of worship was the *etu*, the nature of which I have already described. It consisted of some bird, fish, or reptile, in which the natives believed that a spirit resided. This form of idolatry prevailed much more at the Samoas than at any other islands. There, innumerable objects were regarded as *etus*, and many of them were exceedingly mean. It was by no means uncommon to see an intelligent chief muttering some prayer to a fly, an ant, or a lizard, which happened to alight or crawl in his presence. On one occasion, a vessel from New South Wales touched at the Samoas, the captain of which had on board a cockatoo that talked. A chief was invited to the ship, and shortly after he entered the cabin, the captain began a colloquy with the bird. At this he was struck with amazement, trembled exceedingly, and immediately sprang upon deck, leaped into the sea, and called aloud to the people to follow him, affirming the captain had on board his *devolo*, which he had both seen and heard. Every native dashed at once into the sea, and swam on shore, with haste and consternation; and it was with much difficulty that they could be induced to revisit the ship, as they believed that the bird was the captain's *etu*, and that the spirit of the devil was in it. While walking, on one occasion, across a small uninhabited island, in the vicinity of Tongatabu, I happened to tread upon a nest of sea-snakes. At first I was startled at the circumstance, but being assured that

they were perfectly harmless, I desired a native to kill the largest of them as a specimen. We then sailed to another island, where a number of heathen fishermen were preparing their nets. Taking my seat upon a stone under a *tou* tree, I desired my people to bring the reptile, and dry it on the rocks; but as soon as the fishermen saw it, they raised a most terrific yell, and seizing their clubs, rushed upon the Christian natives, shouting, "You have killed our god, you have killed our god!" I stepped in between them, and with some difficulty stayed their violence, on the condition that the reptile should be immediately carried back to the boat. This incident shows, not only that they worship these things, but that they regard them with the most superstitious veneration. Thus "they feed on ashes; a deceived heart hath turned them aside; they cannot deliver their souls, nor say, 'Is there not a lie in our right hand?'" What an unspeakable privilege, to know the only true God, in all his glorious perfections; and when comparing him with the contemptible deities of the heathen, to be able, unpresumptuously to say, "And this God is our God, for ever and ever!"

In addition to these objects of adoration, the islanders generally, and the Samoans in particular, had a vague idea of a Supreme Being, whom they regarded as the creator of all things, and the author of their mercies. They call him Tangaloa; and I was informed that, at their great feasts, prior to the

distribution of the food, an orator arose, and, after enumerating each article, exclaimed, "Thank* you, great Tangaloa, for this!" This idea of a Supreme Being appears among the few remaining traces of the great original truths, which were too deeply fixed in the mind, and two widely spread amongst the tribes of man, to be wholly lost. What an apostolic employment and privilege has the individual, who goes forth to such a people, with the announcement, "Whom ye therefore ignorantly worship, Him declare I unto you!"

The *worship* presented to these deities consisted in prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. To these must be added, human sacrifices, which, at some of the islands, were fearfully common. An idea may be formed of their addresses to the gods from the sentence with which they invariably concluded. Having presented the gift, the priest would say, "Now, if you are a god of mercy come this way, and be propitious to this offering: but, if you are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here." The infliction of injuries upon themselves, was another mode in which they worshipped their gods. It was a frequent practice with the Sandwich islanders, in performing some of

* This is the only group of islands we visited where the natives have a word for "Thank you." Neither at the Sandwich, Tahitian, or Hervey group, have they any such expression.

their rites, to knock out their front teeth; and, the Friendly islanders, to cut off one or two of the bones of their little fingers. This, indeed, was so common, that scarcely an adult could be found, who had not in this way mutilated his hands. On one occasion, the daughter of a chief, a fine young woman about eighteen years of age, was standing by my side, and as I saw by the state of the wound that she had recently performed the ceremony, I took her hand, and asked her why she had cut off her finger? Her affecting reply was, that her mother was ill, and that, fearful lest her mother should die, she had done this to induce the gods to save her. "Well," I said, "how did you do it?" "Oh," she replied, "I took a sharp shell, and worked it about until the joint was separated, and then I allowed the blood to stream from it. This was my offering to persuade the gods to restore my mother." When, at a future period, another offering is required, they sever the second joint of the same finger; and when a third or a fourth is demanded, they amputate the same bones of the other little finger; and when they have no more joints which they can conveniently spare, they rub the stumps of their mutilated fingers with rough stones, until the blood again streams from the wound. Thus "are their sorrows multiplied who hasten after other gods."

But the most affecting and horrible of their religious observances was that of presenting human victims.

This system did not prevail at the Navigators; but at the Hervey group, and still more at the Tahitian and Society Islands, it was carried to an extent truly appalling. There was one ceremony called *Raumatavehi raa,* the feast of restoration, at which no less than *seven* human victims were always required. This festival was celebrated after an invading army had driven the inhabitants to the mountains, and had desecrated the marae by cutting down the branches of the sacred trees, and cooking their food with them, and with the wooden altars and decorations of the sacred place. As soon as the retirement of the invaders allowed the refugees to leave their hiding-place, their first object was to celebrate this "Feast *of Restoration,*" which was supposed to restore the marae to its previous sanctity, and to reinstate the god in his former glory.

A few years ago, I sent to England a very sacred relic called *Maro ura,* or the Red sash. This was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honourable appellation which a chief could receive was, *Arii maro ura,* "King of the Red sash." A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mau raa titi,* or the stretching it upon pegs in order to attach to it the

new piece. Another was necessary for the *fatu raa*, or attaching the new portion; and a third for the *piu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation. On the eve of war, also, human victims were invariably offered. Perhaps a correct idea of this dreadful system may be suggested by a brief relation of the circumstances under which the very last Tahitian victim was slain, and presented to the gods. Pomare was about to fight a battle which would confirm him in, or deprive him of his dominions. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food were presented at the maraes; but still a *tabu*, or sacrifice, was demanded. Pomare therefore sent two of his messengers to the house of the victim, whom he had marked for the occasion. On reaching the place, they inquired of the wife where her husband was. She replied, that he was in such a place, planting bananas. "Well," they continued, "we are thirsty, give us some cocoa-nut water." She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the o, which is a piece of iron wood, about four feet long and an inch and a half in diameter, with which the natives open the cocoa-

nut. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving the o, the men left the house, and went in search of their victim; and the woman, having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted, and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace. But she was immediately seized, and bound hand and foot, while the body of her murdered husband was placed in a long basket made of cocoa-nut leaves, and borne from her sight. It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative from touching the corpse; for so polluting were females considered, that a victim would have been desecrated by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow, and, bound as he was in the cocoa-nut leaf basket, he said to his murderers, "Friends, I know what you intend to do with me, you are about to kill me, and offer me as a *tapu* to your savage gods; and I also know that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the Missionaries have

brought to our island; you may kill my body, but you cannot hurt my soul." Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed a stone under his head, and, with another, beat it to pieces. In this state they carried him to their "savage gods." I forbear to make any comment upon these facts, and leave them to find their own way to the hearts of my readers, and to show them how much the heathen need the Gospel. One of the assassins, whose business it was to procure human sacrifices, sailed with me in my last voyage, and not only confirmed the foregoing statement, but detailed many other transactions equally tragical, in which he had been engaged. But painful as the incident is, it is a relief to know that this was the very last sacrifice ever offered to the gods of Tahiti; for, soon after it occurred, Christianity was embraced, and the altars of the "savage gods" ceased to be stained with human blood. I may also add, that this individual was selected because, to use his own simple phrase, he had "begun to pray to Jesus," and perhaps it is not too much to hope that, while his mangled body was being presented to the sanguinary gods, his spirit was entering into the presence of that Saviour, to whom, amidst much ignorance, he had begun to pray. "Whosoever *calleth* upon the name of the Lord shall be saved."

The manner in which human victims were sought, is strikingly illustrative of many passages of Scripture, which portray the character of

heathenism. As soon as the priest announced that such a sacrifice was required, the king despatched messengers to the chiefs of the various districts; and upon entering the dwelling, they would inquire whether the chief had a *broken calibash* at hand, or a *rotten cocoa-nut.* These and similar terms were invariably used, and well understood, when such applications were made. It generally happened that the chief had some individual on his premises, whom he intended to devote to this horrid purpose. When, therefore, such a request was made, he would notify, by a motion of the hand or head, the individual to be taken. The only weapon with which these procurers of sacrifices were armed was a small round stone concealed in the hollow of their hand. With this, they would strike their victim a stunning blow upon the back of the head, when others, who were in readiness, would rush in and complete the horrid work. The body was then carried amid songs, and shouts of savage triumph, to the marae, there to be offered to the gods. At other times, the king's gang of desperadoes would arm themselves with spears, surround the house of their victim, and enjoy the sport of spearing him through the apertures between the poles which encircled the house. In these circumstances, the object of their savage amusement, frenzied with pain and dread, would rush from one part of the house to the other; but wherever he ran he found the spear entering his body, and at length, perceiving no possibility of escape, he

would cover himself in his cloth, throw himself upon the floor, and wait until a spear should pierce his heart. There were various other occasions, besides those I have named, on which victims were presented; and the same system prevailed with but little diversity in all the Hervey Islands. At Rarotonga, two human victims were invariably offered at the birth of the son of a principal chief.

Another circumstance which rendered this practice still more dreadful was, that as soon as one of the family had been selected, all the other male members of it were looked upon as devoted to the same horrid purpose. It would avail them nothing if they removed to another island, for the reason of their removal would soon be known there; and whenever a sacrifice was required, it would be sought amongst them. I had in my own service an individual who was the last of his family, of which every other male member had been offered in sacrifice, and he had been eight times hunted in the mountains with dogs; but, being a cunning fellow, and an extraordinary runner, he had eluded his pursuers, until the inhabitants of his island embraced the Gospel, and the "gods were famished out of the land."

These very people, who a few years ago were addicted to all these horrid practices, now sit by thousands in places of Christian worship, erected by themselves, clothed, and in their right mind, and listen with intense interest to the truths of the Gospel. A spectacle more truly sublime it is

scarcely possible for the human mind to contemplate.

The ideas of a *future state* which the Polynesians had formed, were very peculiar. They believed in its existence, but were ignorant of the value and immortality of the soul, and knew not that eternity would be the measure of its sorrows or its joys. The Tahitians believed that there were two places for departed spirits: one called *Roohutu noanoa,* or sweet-scented *Roohutu,* which, in many points, resembled the paradise of the Rarotongans; and the other was *Roohutu namu-namua,* or foul-scented Roohutu, their description of which is too disgusting to be inserted here. The Rarotongans represented their paradise as a very long house, encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance, and whose inmates enjoyed unwithering beauty and perpetual youth. These passed their days without weariness or alloy, in dancing, festivity, and merriment. This was their heaven, and the highest point to which their conceptions of blessedness had attained. Christian, turn your thoughts for a moment to the heaven of purity and bliss, which the Bible unveils to your view, and learn the extent of your mercies. The hell of the Rarotongans consisted in their being compelled to crawl round this house, observing the pleasures of its inmates, while racked with intense, but vain desires of admittance and enjoyment. It appeared to me, from the limited information I could ob-

tain upon the subject, that the heaven of the Samoa islanders nearly resembled that of the Rarotongans.

The terms of entrance to this paradise, and the reasons of exclusion from it, were entirely ceremonial, and monstrously absurd. The natives appear not to have formed a conception of any moral prerequisites for a future state; and, indeed, this was consistent enough with the sensual bliss they desired, and for which no such preparation was requisite. In order to secure the admission of a departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide, the head was wreathed with flowers, and other decorations were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, supposing the departed person to have been a son, the father would thus address the corpse:—"My son, when you were alive I treated you with kindness, and when you were taken ill, I did my best to restore you to health; and now you are dead, there's your *momoe o*, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki,* and do not come to this world again to disturb and alarm us." The whole would then be buried; and, if they received no intimation to the contrary within a few days of the interment, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, how-

* The name of the god of this paradise.

ever, a cricket was heard on the premises, it was considered an ill omen; and they would immediately utter the most dismal howlings, and such expressions as the following:—"Oh, our brother; his spirit has not entered the paradise; he is suffering from hunger, he is shivering with cold!" Forthwith the grave would be opened, and the offering repeated. This was generally successful.

The Fiji islanders present more costly sacrifices. There, the chiefs have from twenty to a hundred wives, according to their rank; and at the interment of a principal chief, the body is laid in state upon a spacious lawn, in the presence of an immense concourse of spectators. The principal wife, after the utmost ingenuity of the natives has been exercised in adorning her person, then walks out, and takes her seat near the body of her husband, when a rope is passed round her neck, which eight or ten powerful men pull with all their strength, until she is strangled and dies. Her body is then laid by that of the chief. This done, a second wife comes and seats herself in the same place. The process is repeated, and she also dies. A third and a fourth become voluntary sacrifices in the same manner: and all of them are then interred in a common grave, one above, one below, and one on either side of the husband. The reasons assigned for this are, that the spirit of the chief may not be lonely in its passage to the invisible world; and that, by such an offering, its happiness may be at once secured. Thus gross and horrible is the darkness that covers the earth.

INFANTICIDE.—This practice did not prevail either at the Navigators or Hervey groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceeds credibility. Of this, however, I may enable the reader to form some estimate by selecting a few out of numberless circumstances which have come within my own knowledge. Generally, I may state that, in the last-mentioned group, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the Deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.'s direction; and, after replying to Mr. Bennett's inquiries, I said, "I have no doubt but that each of these women have destroyed some of their children." Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, "Impossible! such motherly, respectable women* could never have been guilty of so great an atrocity." "Well,"

* It is a fact, which I have often observed, and one worthy of special notice, that the influence of religion is manifested, not only in the character, but even in the countenance, by changing the wild and vacant stare of the savage into the mild expression of the Christian.

I added, "we'll ask them." Addressing the first, I said to her, "Friend, how many children have you destroyed?" She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, "I have destroyed *nine*." The second, with eyes suffused with tears, said, "I have destroyed *seven*;" and the third informed us that she had destroyed *five*. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, "O, servant of God! come and tell me what I must do." Perceiving that she was suffering great mental distress, I inquired the cause of it; when she replied, "I am about to die; I am about to die." "Well," I rejoined, "if it be so, what creates this agony of mind?" "Oh, my sins, my sins," she cried; "I am about to die." I then inquired what the particular sins were which

so greatly distressed her, when she exclaimed. "Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ." Upon this I inquired how many children she had destroyed; and, to my astonishment, she replied, "I have destroyed *sixteen!* and now I am about to die." As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during "the times of ignorance, which God winked at;" but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, "Oh, my children, my children!" I then directed her to "the faithful saying, which is worthy of all acceptation, that Christ Jesus came into the world to save sinners." This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope, "that her sins, though many, would all be forgiven her." And what, but the Gospel, could have brought such consolation? I believe that, without the grand truth of pardon by the blood of Christ, I might have reasoned with her from that time to the present in vain. But I forbear all comment; for if such facts fail to demonstrate the value of Missions, no observations of mine will do so.

Frequently have our feelings been most power-

fully excited, at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottos as the following: "What a blessing the Gospel is!" "The Christians of England sent us the Gospel." "Had it not been for the Gospel, we should have been destroyed as soon as we were born." On some, texts of Scripture were inscribed: "Behold the Lamb of God which taketh away the sin of the world." "Suffer little children to come unto me," and other similar passages. Insensible indeed must he have been, who could have witnessed such a scene without the liveliest feelings of delight. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a god, and had led fierce warriors to the "battle and the fight," but he evidently felt that he had never occupied a station so delightful, or honourable as that of pre-

siding at the examination of the children of his people. These were placed in the centre of the chapel, and the parents occupied the outer seats. Each class was then called up and examined, and after this, individuals from the different classes were selected, and questioned by the Missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, "What a mercy it is that we spared our dear girl!" Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all* their children were destroyed. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, "Let me speak; I must speak!" On obtaining permission, he thus proceeded, "Oh that I had known that the Gospel was coming! oh that I had known that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but, alas! I destroyed them all, I have not *one* left."* Turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, "You, my brother, saw me kill child after child,

* This chief was an arioi of the highest rank, and the laws of his class required the destruction of all his children. In this infamous society there were a variety of orders, not unlike those which exist among the Freemasons.

but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the Gospel of salvation is coming to our shores.'" Then he cursed the gods which they formerly worshipped, and added, "It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children." After this he sat down, and in a flood of tears, gave vent to his agonised feelings.

This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. I shall leave the fact to speak for itself. Many other instances equally affecting might be added, but I shall content myself with mentioning but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such an union. The first babe was born and put to death. The father wished the second to be spared, but the mother, and the mother's relatives demanded its destruction. The third was a fine girl. The father pleaded and entreated that it might be saved, for his bowels yearned over it, but the mother, and the mother's relatives again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was, to put the babe in a hole covered with a plank to keep the earth from pressing it, and to leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the

child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about seventy miles distant, where they trained her up. The husband died, without having informed his wife that their daughter was still alive. After Christianity was embraced, the mother was, on one occasion, bewailing most bitterly the destruction of her children; when a woman who happened to be present, and who was acquainted with the fact of the child's disinterment, astonished and overwhelmed her with the announcement, that her daughter had been saved, and was yet living at Aimeo. A short time after receiving this extraordinary intelligence, she sailed to Aimeo, and on reaching the shore, hurried with excited feelings to the house of her relatives, and as she approached it, beheld with wonder and delight, a fine young girl standing in the doorway. At once she recognised her own image in the countenance of the child. It was her daughter. She clasped her to her bosom—but I must leave imagination to fill up the scene as she exclaimed, "Rejoice with me, for this my daughter was dead and is alive again." The mother is gone to her rest, but her daughter is, at the present time, an active teacher in our schools, and a consistent member of a Christian church!

The reasons assigned for this inhuman practice afford an affecting comment upon that passage,

"The dark places of the earth are full of the habitations of cruelty;" The first cause alleged was their wars. These were so frequent, sudden, and desolating, that mothers have often told me, that to avoid the horrors and distress thus entailed on those who had families, they destroyed many of their children.

A second cause, as we have already intimated, was inequality of station. If a woman of rank was united to a man of inferior grade, the destruction of two, four, or six infants was required, to raise him to an equality with her; and when this had been effected, the succeeding children were spared.

A third reason adduced for the practice was, that nursing impaired the personal attractions of the mother, and curtailed the period during which her beauty would continue to bloom.

The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was, to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonising process, they dislocated its ankles and the wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if

not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed.

What a truly affecting picture do these facts exhibit of human nature, where the light of Divine truth has not beamed upon its darkness—where the religion of the Gospel has not exercised its benign influence! They show that the sun may shine for ages, with all his boundless beneficence, and yet fail to kindle in man a spirit of benevolence; that the earth may pour forth her abundance, and not teach man kindness; that the brute creation, impelled only by instinct, may exhibit parental fondness, and man fail to learn the lesson. By no species of ingenuity could we instruct the beasts of the field thus barbarously to destroy their young. Even the ferocious tiger prowls the forest for their support, and the savage bear will fearlessly meet death in their defence. But the facts now stated are only in harmony with innumerable others, which prove that, in every place, and under all circumstances, men need the Gospel. Whether you find them upon the pinnacle of civilization, or in the vortex of barbarism; inhabiting the densely populated cities of the east, or roaming the wilds of an African wilderness; whether on the wide continent, or the fertile islands of the sea; sur-

rounded by the icy barriers of the poles, or basking beneath a tropical sun; *all* need the Gospel; and *nothing* but the Gospel can elevate them from the degradation into which they have been sunk by superstition and sin. You may introduce among them the arts and sciences, and by these means refine their taste, and extend the sphere of their intellectual vision; you may convey to them our unrivalled constitution, modified and adapted to their peculiar circumstances, and thus throw a stronger safeguard around their persons and property, and elevate them from a state of barbarous vassalage, to the dignity and happiness of a free people; but if you withhold the Gospel, you leave them still under the dominion of a demoralizing and sanguinary superstition, aliens from God, and ignorant of the great scheme of redemption through his Son.

Let science, then, go with her discoveries; and philosophy, with her wisdom; and law, with her equitable sanctions and social benefits; and let them exert their united influence to bless and elevate our degraded world; but let it be the honour and ambition of the Christian to convey that GLORIOUS GOSPEL, by which *alone* the regeneration, and happiness of mankind can be fully, and permanently secured.

CHAPTER XXXII.

Providential Interpositions at the Samoas—Rapid Progress of the Gospel—Debates on the Subject—Native Arguments—Extraordinary Preparation of the People—Rarotonga—Striking Contrast between its Condition in 1823 and 1834—Recent Intelligence from Mr. Pitman—Various Temporal Advantages of Missionary Labours—Useful Arts—Animal and Vegetable Productions Introduced into the Islands—Prospective Advantages—Connexion of Christianity and Civilization—Commercial Benefit of Missions—Safety to Shipping—Dangers to which Seamen are exposed where there are no Missionaries—Instances—Missions Commended to the Statesman—The Philosopher—The Nobleman.

BEFORE bringing my Narrative to a conclusion, I cannot forbear offering a few observations upon the occurrences I have narrated. And in the first place, I would refer to the gracious interpositions of Divine Providence, which so remarkably prepared, and prospered our way at the Navigators Islands. Is it possible to reflect upon the manner in which Mrs. Williams gave her consent to the enterprise—to our meeting with the chief at Tongatabu—to the death of Tamafainga—and to other striking particulars already narrated, without exclaiming, "Here is evidence of something more than accident; *this is the finger of God!*" When a Missionary is called to select a suitable place at which to commence his work of mercy, it is essential that he should possess correct and extensive information upon a variety of topics: such as, the character and habits of the people; the

influence of the chiefs; the feelings of different parties; the relative importance of places, &c. Upon all these, in reference to the Navigators Islands, we were totally ignorant, until we met with Fauea at Tongatabu; who gave us correct and ample information upon every point. In addition to this, he conducted us to his relative, Malietoa, whom otherwise we should not have known; and with the knowledge I have subsequently obtained, his station appears to me to have been the best adapted in the whole group for the commencement of our labours. The rapidity of the work is another circumstance of too great importance to be overlooked. Wherever I went, I was received with the greatest respect, and all classes manifested a desire for Missionaries. How different were the circumstances of the brethren at Tahiti! what years of toil and anxiety they endured before this desire was created: and at New Zealand, also, to what privations, labours, and perils were the devoted Missionaries of the Church Missionary Society called for nearly twenty years, before any thing like a general desire for instruction was evinced by the inhabitants. At the Navigators, on the contrary, in less than twenty short months, chapels were erected, and the people anxiously waiting for instruction. Our Saviour has taught us to appreciate the importance of this state of a people, under the beautiful similitude of a corn-field "white unto the harvest." I would by no means affirm that many, or even that any of the Samoans had experienced a change of heart, neither do I

believe, that, in the majority of the people, the desire for Missionaries arose from a knowledge of the spiritual character and supreme excellency of the Gospel; for, doubtless, they were actuated by various motives. Some thought that, by their embracing Christianity, vessels would be induced to visit them; others imagined that thus they would be preserved from the malignity of their gods; many hoped by adopting the new religion to prolong their lives; and a few valued it chiefly as the means of terminating their sanguinary and desolating wars. Some were undoubtedly convinced of the folly and superstition of their own religious system; and a few had indistinct ideas of the soul and salvation. But as the natives held numerous meetings for several months to consider this subject, at which it was debated with all becoming gravity, an account of one of these may enable the reader to judge for himself. On this occasion there was a large concourse of people; when a venerable chief arose and said, "It is my wish that the Christian religion should become universal amongst us. I look," continued he, "at the wisdom of these worshippers of Jehovah, and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months with perfect safety, whereas, if a breeze blow upon our canoes, they are in an instant upset, and we sprawling in the sea. Their persons also are covered from head to foot in beautiful clothes, while we wear nothing but a girdle of leaves. Their axes

are so hard and sharp, that, with them, we can easily fell our trees, and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are; how quickly they cut up our pigs, compared with our bamboo knives! Now I conclude that the God who has given to his white worshippers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles; and my proposition is, that the God who gave them should be our God." As this speech produced a powerful impression, a sensible priest, after a short pause, arose, and endeavoured to weaken it by saying, that he had nothing to advance against the lotu, which might be good or bad, but he wished them not to be in haste. "The people who have brought us this religion," he added, "may want our lands and our women. I do not say that such is the case, but it may be so. My brother has praised the wisdom of these white foreigners. Suppose, then, we were to visit their country, and say that Jehovah was not the true God, and invite them to cast him off, and become worshippers of Tangaroa, of the Samoa Islands, what reply would they make? Would they not say, Don't be in haste; let us know something more of Tangaroa, and the worship he requires? Now I wish the Samoans to act just as these wise English people would, under the same circumstances; and to know something more about this

new religion before they abandon that which our ancestors venerated." But whatever might have been their motives, it is certain that the new religion was highly esteemed by all classes: that the desire for Missionaries was intense; that at many stations the people had erected places of worship; were accustomed to prepare their food on the Saturday, and to assemble at six o'clock on the Sabbath morning, sit in silence for an hour or more, and repeat this a second, and even a third time, during the day. Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration, "The isles shall wait for his law?" So anxious indeed were the people for some one to conduct their religious services, that they made collections of mats, food, &c., which they gave to run-away sailors, some of whom read portions of the English Scriptures or prayer-book; and others were vile enough to sing infamous songs in the English language, and to assure the poor people that this was worship acceptable to God.

In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants, when I first visited them, in 1823, and that in which I left them, in 1834. In 1823, I found them all heathens; in 1834, they were all professing Christians. At the former period, I found them with idols and maraes; these, in 1834, were destroyed, and, in their stead, there were three spacious and substantial places of Christian worship,

in which congregations, amounting to six thousand persons, assembled every Sabbath day. I found them without a written language; and left them reading in their own tongue the "wonderful works of God." I found them without a knowledge of the Sabbath; and when I left them no manner of work was done during that sacred day. When I found them, in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning, and every evening. I speak not this boastingly; for our satisfaction arises not from receiving such honours, but in casting them at the Saviour's feet; "for his arm hath gotten him the victory," and "HE SHALL BEAR THE GLORY."

What has been said of Rarotonga is equally applicable to the *whole* Hervey Island group; for, with the exception of a few at Mangaia, I believe there does not remain a single idolater, or vestige of idolatry, in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians; but I merely state the delightful fact, that the inhabitants of this entire group have, in the short space of ten years, abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that, if nothing more had been effected, this alone would compensate for all the privations, and labours, and expense by which it has been effected.

I am happy to add, that a short time since, I

received letters from Messrs. Buzacott and Pitman, which inform me that the people are in a still more pleasing state than when I left them. But I will allow my brethren to speak for themselves. After giving me a full account of Papeiha's prosperity, of whom he sent the accompanying likeness, Mr.

Buzacott writes thus, in reference to his own station :—

"I am truly happy to inform you that we are still in a pleasing state of prosperity. The excitement* which commenced when you

* This was partly produced by a very interesting incident. Many of the people had become slack in their attendance on the Sabbath-day, and the chiefs sent a message to inform us that they were about to send the constables to make the people come to worship. It being, however, contrary to our views to allow coercion, we replied by requesting them not to do so, but to allow us to try some other method. The most pious and active Christians were immediately selected, who appropriated Saturday for the purpose of visiting every house, to hold religious conversation with the inmates. This was so exceedingly successful, that the chiefs have never since proposed to send the constables.

were with us, still continues, and, although we have been disappointed in some instances, yet our most sanguine expectations have been more than realized. All the members of our churches continue steadfast, and their zeal, in visiting the sick and endeavouring to do all the good they can, affords us much pleasure. You will be delighted to hear that Makea, we hope, is a decided Christian. He has continued for a long time past to manifest a deep concern for his eternal interests, and gave a most pleasing and satisfactory account of his conversion and religious experience at our last church meeting, when he was regularly admitted to membership."

Mr. Buzacott, with a camera obscura made by himself, has taken and forwarded to me the accompanying likeness of Makea.

Mr. B. continues to observe, "that the greatest harmony and peace prevail in the island, and we hope that very many are seeking the best things, and that the word preached is 'a savour of life unto life."

"We have nearly finished another new chapel. It is intended to be opened next week. It is upon the same plan as the one which fell in the memorable hurricane. It is, however, much firmer. Nothing has been spared to make it secure either in work, or iron, or timber.

"I send you a specimen of our printing.* One makes an excellent printer. He takes off the whole of the work from me, and what he does requires very little correction. He has printed the Hymns entirely himself."

Every part of Mr. Pitman's letter is so truly interesting, that I scarcely know what portion to extract from it. He observes,—

"I know it will be a source of great pleasure to you, to hear that the cause of Christ is prospering amongst us; all is harmony, and things wear a more pleasing aspect than ever. We have numerous candidates and inquirers, many of whom have been admitted into our little church. Among those, you will be glad to hear, is Pa, who, I hope, is sincere in giving himself up to the Lord. On being admitted, he gave pleasing testimony to the work of grace, which I hope will prove to have been the genuine feelings of his heart. The admission of members is a source of great anxiety. We take, however, every possible precaution to prevent the entrance of hypocrites.

"The change at our out station is truly astonishing. The trouble the Tupuna people have ever given you know by experience: now they are peaceable and quiet; diligent in their attendance on Divine worship, and at the schools; and very active in every thing that is proposed for their welfare. They have erected a nice chapel, and invited our good friend Iro† to become our minister.

* Mr. Buzacott obtained an old press from one of the original stations, and some old type, both of which he repaired, and having taught himself printing, then instructed the native youth, of whom he speaks.

† A truly excellent Christian, a brother of Tupe, the chief judge.

"Tupe, the judge, is an invaluable assistant to me in my labours. He has but little, very little to do in his official capacity.

"Mr. Armitage has been exceedingly active since his arrival here. He has made looms and spinning-wheels for each of the stations, and taught the people weaving. The concern is going on well. About 350 *yards* of strong calico have been wove. We shall use every endeavour to make it answer.

"Our schools still continue to prosper. At Titi Kaveka, we have nearly 500 children. Notwithstanding which, when I counted those in my own school yesterday morning, there were 1034—fifty-six were absent."

Mr. Buzacott also informs me that his school contained nearly a thousand children, and Papeiha's about seven hundred; so that in the island of Rarotonga only, there are upwards of *three thousand* children daily receiving Christian instruction. Thus may the word of the Lord run and be glorified, until the natural beauties of every island in the Pacific shall be surpassed by the moral triumphs of the Gospel.

In reference to the islands generally, it may be observed, that the blessings conveyed to them by Christianity have not been simply of a spiritual character; but that civilization and commerce have invariably followed in her train. This, I think, must have appeared throughout the Narrative, and will, perhaps, be still more evident by the following concise enumeration of the useful arts, the animals, and the vegetable productions, which have been introduced by the Missionaries into the various stations they have occupied.

Useful Arts.	Vegetable Productions.	Animals.
Smith's work.	A variety of valuable escu-	Goats.
House building.	lents.	Sheep.
Ship building.	Pumpkins, melons, sweet	Horses.
Lime burning.	potatoes, &c. &c.	Asses.
Turning.	Oranges, lemons, limes.	Cattle and
Sofa, chair,	Pine apples.	pigs into
and bedstead	Custard apples.	several
making.	Coffee.	islands.
Growth and	Cotton.	Turkeys,
manufacture	Indigo.	geese,
of tobacco.		ducks, and
Sugar boiling.		fowls.
Printing.		

Upon these statements a few observations may be necessary. In communicating to the people the useful arts specified above, I have spent many hundreds of hours, not merely in explaining and superintending the different processes, but in actual labour. For this, however, I have been amply repaid by the great progress which the natives have made in many of these departments of useful knowledge, but especially in building small vessels of from twenty to fifty tons. More than twenty of these were sailing from island to island when I left, two of which belonged to the queen, and were employed in fetching cargoes of pearl, and pearl shells, from a group of islands to the eastward of Tahiti. These were exchanged with the English and American vessels for clothing and other articles.

The manufacture of sugar is increasing rapidly. I speak within compass when I say, that, during the

year I left, upwards of a hundred tons were exported from Tahiti only. The culture of tobacco was completely stopped, as I have already stated, by the prohibitory duty which the selfish and short-sighted merchants of New South Wales persuaded the Governor to impose upon that article.

Cattle were left by Captain Cook at Tahiti, but they perished, and those from which the islands have been stocked were conveyed by the Missionaries. When I visited New South Wales, His Excellency Sir Thomas Brisbane kindly gave me several. Some of these our invaluable friend, the Rev. S. Marsden, exchanged for others of his best Yorkshire breed, which have multiplied exceedingly at Raiatea and Rarotonga.

Several of the vegetable productions were introduced by Captain Cook, and we have not only added many others, but conveyed those left by him to islands which he did not visit. Wheat cannot be grown in the islands. English potatoes will not propagate themselves. Cabbages do not seed, but we can preserve them by planting the sprouts. We have tried many of the English fruits, but without success. A solitary strawberry once came to perfection, and we divided the precious morsel into three portions: Mrs. Williams, myself, and our son taking each a share. Seeds of the indigo plant were furnished us by Captain Laws, of H. M. sloop, Satellite, and we doubt not but that this will shortly become an article of great commercial importance. Coffee plants were conveyed by the

Missionary ship Haweis, from Norfolk Island, and are now growing luxuriantly. Several of the trees have borne for some time past, and I firmly believe that, in a few years, cargoes of coffee, as well as of arrow-root, cocoa-nut oil, and sugar, will be shipped by our converts at the Missionary stations in the South Sea Islands. Ought not a great and mighty nation like England, with the generosity which is allied to true greatness, to put forth her hand, and help her infant offspring, who has been raised from barbarism, and brought into national existence, by the benevolent efforts of her own subjects, especially as her own beloved sovereign is styled the Protector of the Polynesian Isles?

From these facts it will be apparent, that, while our best energies have been devoted to the instruction of the people in the truths of the Christian religion, and our chief solicitude has been to make them wise unto salvation, we have, at the same time, been anxious to impart a knowledge of all that was calculated to increase their comforts, and elevate their character. And I am convinced that the first step towards the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The Missionaries were at Tahiti many years, during which they built and

furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the Missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be sufficient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor, from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact, that the Missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral, and spiritual interests of mankind.

Nor are the heathen the only parties benefited by such exertions. The whole civilized world, and our own countrymen especially, share the advan-

tages. Without dwelling upon the improved state of religion in our churches; the holy and elevated feelings which have been called into exercise; the noble instances of Christian benevolence which have been displayed; and the reflex influence of the Missionary enterprise upon home exertions; we may simply glance at the commercial advantages which have resulted and are still resulting from these labours. In the South Sea Islands alone, many thousands of persons are at this moment wearing and using articles of European manufacture, by whom, a few years ago, no such article had been seen; indeed, in the more advanced stations, there is scarcely an individual who is not attired in English clothing, which has been obtained in exchange for native produce. Thus we are benefited both in what we give and in what we receive. From a barbarous people very little can be obtained, and even that at the greatest possible hazard. When a vessel enters their harbours, every precaution must be employed. She is encircled with netting half way up the rigging, her guns are loaded, and every person on board is obliged to be on the alert, fearing an attack, and not knowing the moment at which it may be made.

Besides these dangers, the natives, in a barbarous state, possess not the knowledge requisite for turning the capabilities and productions of their islands to good account. The sugar-cane was indigenous to Tahiti; but it is only since the inhabitants have

been Christianized, and taught by the Missionaries, that they have manufactured sugar, and thus converted the cane into a valuable article of commerce. At present, the Samoa islanders have nothing to dispose of but a little cinet,* and small quantities of tortoiseshell. In a very few years, however, should our labours be successful, they will be taught to prepare hundreds of tons of cocoa-nut oil, and large quantities of arrow-root, annually; to manufacture sugar; to cultivate their land; and to supply our shipping with provisions. Thus, wherever the Missionary goes, new channels are cut for the stream of commerce; and to me it is most surprising that any individual at all interested in the commercial prosperity of his country can be otherwise than a warm friend to the Missionary cause.

The shipping of our country, too, derive as much advantage from Missions as its commerce. This will appear if it be recollected, that intercourse between Europeans, and the untaught islanders of the Pacific is always dangerous, and has often proved fatal. The adventurous Magellan fell at the Ladrone Islands; Captain Cook was barbarously murdered at the Sandwich group; the ship *Venus* was taken at Tahiti; M. de Langle and his companions were killed at the Samoas; the *Port au Prince* was seized at Lefuga; and the crew of the *Boyd* was massacred at New Zealand. And now at all these islands, with the exception of the Ladrones, there

* Cord made from the cocoa-nut husk.

are Missionary stations, whither numbers of vessels direct their course annually, the crews of which look forward with delight to the hour when the anchor shall be dropped in the tranquil lagoons, and they find a generous welcome and a temporary home. That outrages do still occur where there are no Missionaries, Captain Beechy's account of his intercourse with the inhabitants of Easter and Gambier Islands, and the massacre of the entire crew of the *Oldham*, at Wallace's Island, with other similar events of more recent occurrence, plainly demonstrate; whilst the fact, that, in those islands, or ports, where Missionaries are settled, such acts of violence have been prevented, is established by evidence equally decisive. An incident or two may illustrate these points.

About two years before we left the islands, an individual, who had been a convict, came to Raiatea in his own vessel; and having cheated the natives of every other island at which he had touched of their harbour dues and pilotage, a message was sent to request our chiefs not to allow him to depart, until they were paid. Acting upon this information, the native officer, a high-spirited young chief, refused to quit the vessel until he had received the dues; when the captain immediately presented a loaded pistol to his head, which so exasperated him that he came on shore, and collected a large body of people, who armed themselves, and returned to the vessel with a full determination to be avenged. The whole popu-

lation was roused to indignation, and their temper and proceedings were most alarming. Tamatoa, myself, and very many of the respectable inhabitants were absent at the time; but Mrs. Williams, having been informed of the circumstance, instantly wrote to the captain, to beg him to pay what was due,* and hastening down to the beach, she prevented more people from going off to the ship, and sent a boat with some respectable natives, to convey to those on board an earnest request from her that no violence might be offered to the captain, and that they would immediately come on shore. The work of plunder had commenced, and in a moment or two more, many lives must have been sacrificed, as the natives were only waiting for the signal to take possession of the ship, and the captain was standing with loaded pistols ready in an instant to fire into a barrel of gunpowder, to blow up the vessel and all on board. This, however, was happily prevented by the prompt interference of *even* a Missionary's wife. This, I believe, is the only instance in which a ship has been in danger at any of our Missionary stations; and in this case it would have been prevented, notwithstanding the conduct of the captain, had either Tamatoa or myself been at home. The whole affair was so instantaneous, that it had well nigh come to a tragical termination before Mrs. Williams heard of it.

* The sum, I believe, was eight dollars, which the captains of his Majesty's ships thought that the native authorities had a right to demand, for the accommodation which their excellent harbours afforded.

On the following day I collected the few articles which had been taken by the natives, and sent them after the vessel.

When my venerable brother Missionary, Mr. Nott, came to England, in 1825, the ship called at Ua, an island near Tongatabu. Being in want of provisions, a boat was lowered, and the captain, with the chief mate and a passenger, approached the shore. While bartering with the heathen, they and their property were all suddenly seized. Axes were held over their heads, knives applied to their throats, and a rope with a noose hung over them, to signify what they must expect, if they attempted to escape or resist. A ransom for each was then demanded, and the chief mate was sent to fetch it. During the whole of this awful night, the captain and his friend were kept in the greatest terror, by a strict guard and fearful threats. In the morning, the boat was sent with property to the value of 30*l.* or 40*l.*, which the chief accepted, as an equivalent for the captain, who was permitted to return to his ship; but the passenger was detained, until more property should be sent. As soon as the captain stepped on board, he exclaimed, "Oh, Mr. Nott, we see now, more than ever, what has been done by you and your brother Missionaries, in the islands where you have resided, and the labour you must have endured, in bringing the natives from what they once were to what they now are!"

A short time previous to this, the Essex whaler

was struck by a whale, and immediately foundered. The crew took to the boats, and were driven to the terrible necessity of casting lots for, and eating each other. On his subsequent voyage, the captain of this very ship called at Raiatea; and, after giving me an account of the horrors they endured, observed, that, had he then known the improved state of Tahiti, and its adjacent islands, from which they were not distant above ten days' sail, he could have saved his crew; but, supposing that the inhabitants were still savage, he thought it safer to steer for South America, which kept them at sea ninety days, and compelled them to suffer horrors and perform acts, the bare recital of which can scarcely be endured.

I forbear any further illustrations or remarks, and simply add, that, in the small island of Huahine, about *thirty* sail of shipping anchor in the course of the year; and, at Tahiti, little short of a *hundred.* Here the exhausted crews recruit their strength, by roaming at pleasure amongst the luxuriant groves, and inhaling the fragrant air; and here, also, the ships are sheltered, refitted, and supplied with stores to any extent.*

Apart entirely from the value of Christianity, no enlightened *statesman* can regard labours which secure such results as those I have enumerated, with indifference: for new havens are found at the

* Cattle have increased to such an extent that beef can be obtained at 2*d.* per pound. The natives, I regret to say, in consequence of the great demand, are beginning to exact exorbitant prices.

antipodes for our fleets; new channels are opened for our commerce; and the friends of our country are every where multiplied.

To the *philosopher*, too, such exertions present their claim: for new fields of discovery have been opened, new regions explored, and wilds previously inaccessible to the traveller, penetrated by the Missionary. In addition to this, languages before unknown have been mastered and reduced to a system; man has been presented under circumstances the most peculiar and interesting; and new facts have been added to his natural and moral history.

An enterprise, beneficial in so many ways, presents a universal claim, and we hope the day is fast approaching, when the merchant will not only consecrate the gains of his merchandize to its promotion, but when he shall also add the facilities which commercial intercourse affords to further the great design: when the man of science shall make his discoveries subserve this godlike work; and when not only the poor, but the *rich* and *noble* will feel honoured in identifying themselves with Missionary operations, and in consecrating their influence, their wealth, and even their *sons* and their *daughters* to this work. And why should not the *son* of a nobleman aspire to an office that an angelic spirit would deem an honour? Why should not such become active agents in an enterprise which is to regenerate and bless our world? They aspire after *military* and *naval* glory, but here they may obtain distinc-

tions far higher than these:—here, instead of inflicting death in the acquisition of their laurels, they would scatter life and comfort and peace to unborn millions. And is there more glory in spreading misery than in conveying mercy? Is it more honourable to carry the sword of war than the Gospel of peace? Is it a higher dignity to bear a commission from an earthly sovereign than from the King of kings? Oh! that the minds of the noble youth of our country could be directed to this field of labour and of love, and that the soldiers of the cross were as high in the estimation of our nobility as those who bear commissions from our king. It will be a blessed day for our world, when the first nobleman's son, influenced by a spirit of piety, and constrained by the "love of Christ," shall devote himself to go among the heathen "to turn them from darkness to light." But whether such forward it or not, the work will go on, enlargement and deliverance will come, until the earth, instead of being a theatre on which men prepare themselves by crime for eternal condemnation, shall become one universal temple to the living God, in which the children of men shall learn the anthems of the blessed above, and be made meet to unite with the spirits of the redeemed from every nation, and people, and tongue in celebrating the Jubilee of a ransomed world.

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